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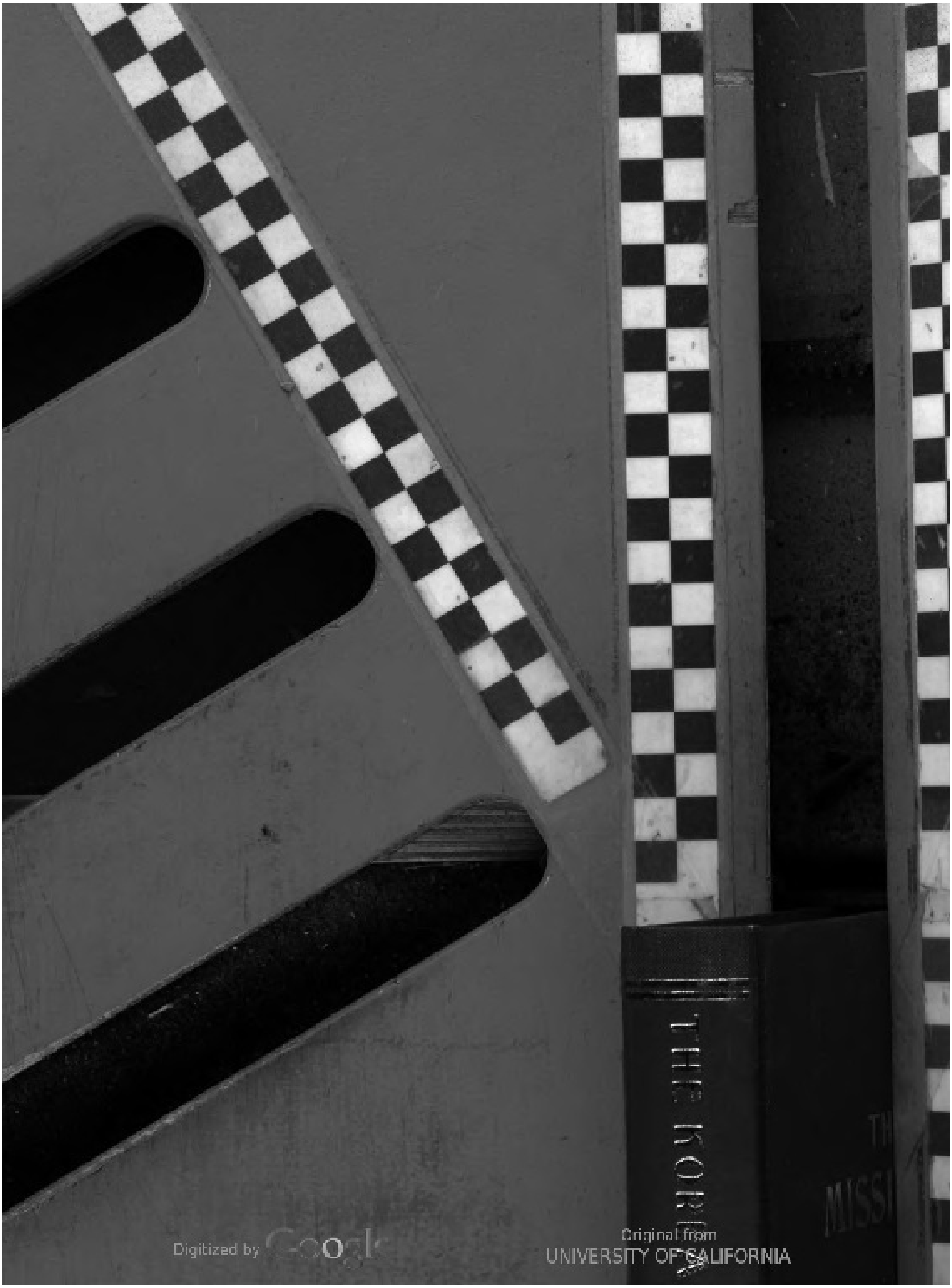
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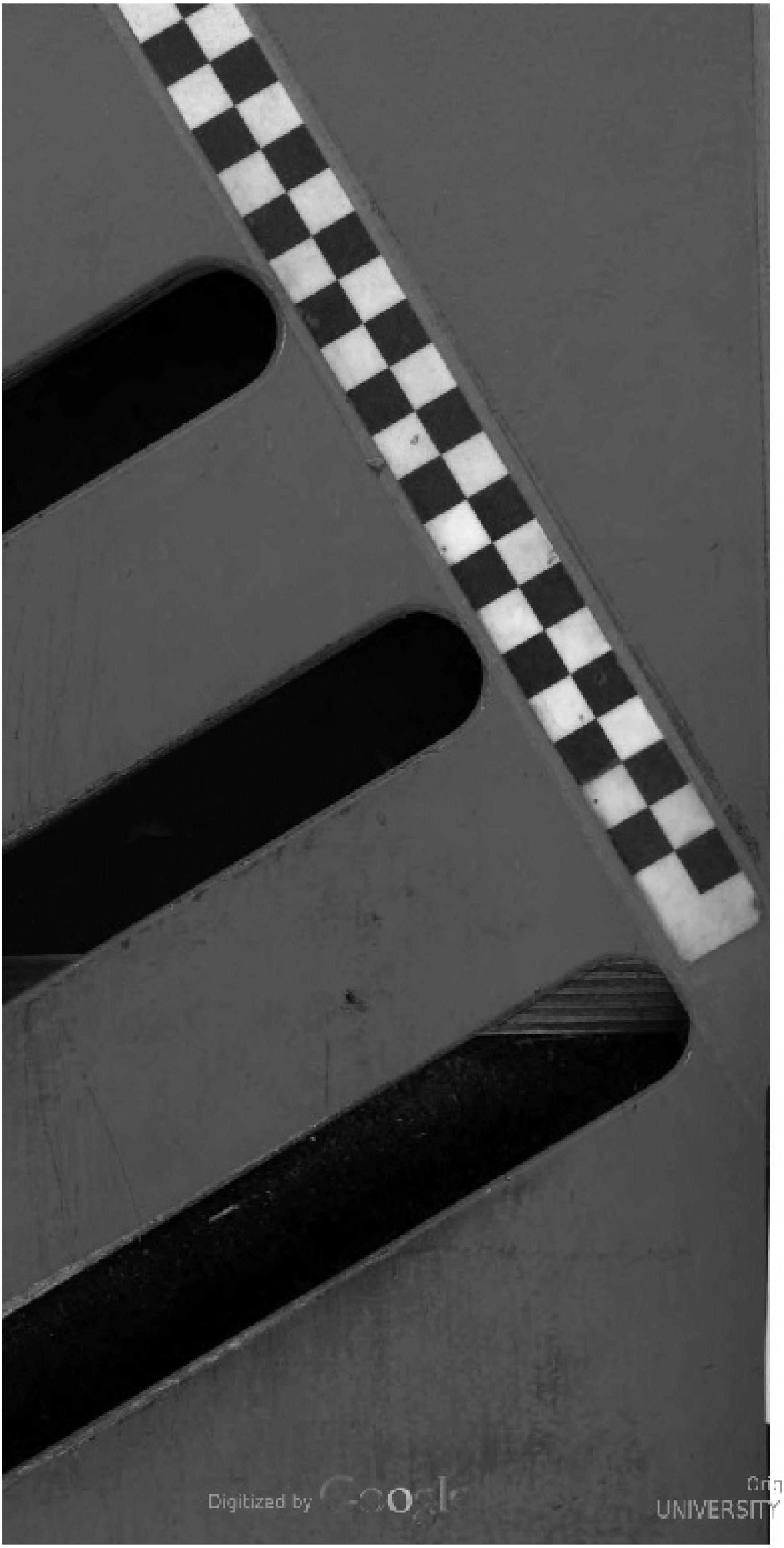

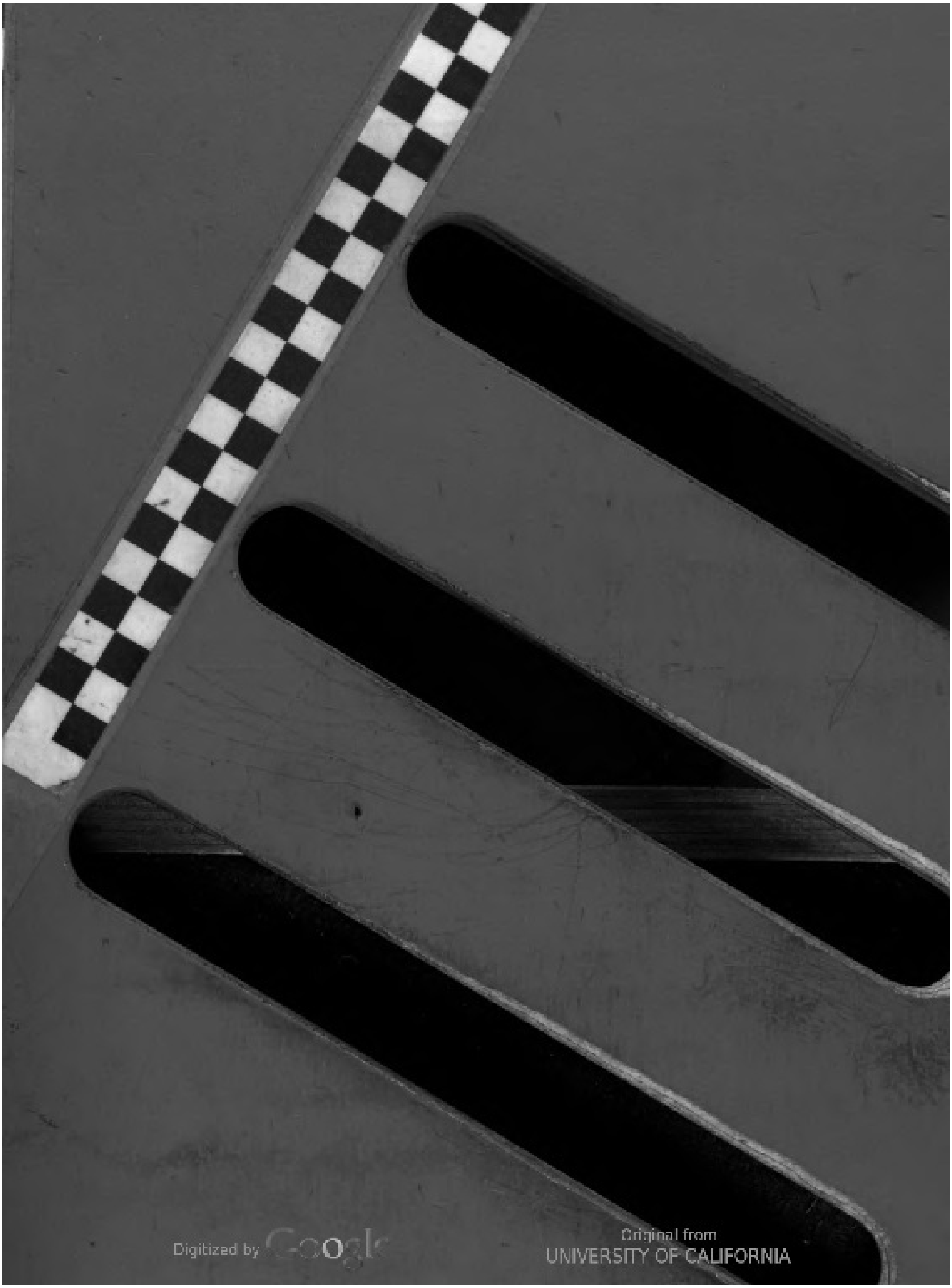

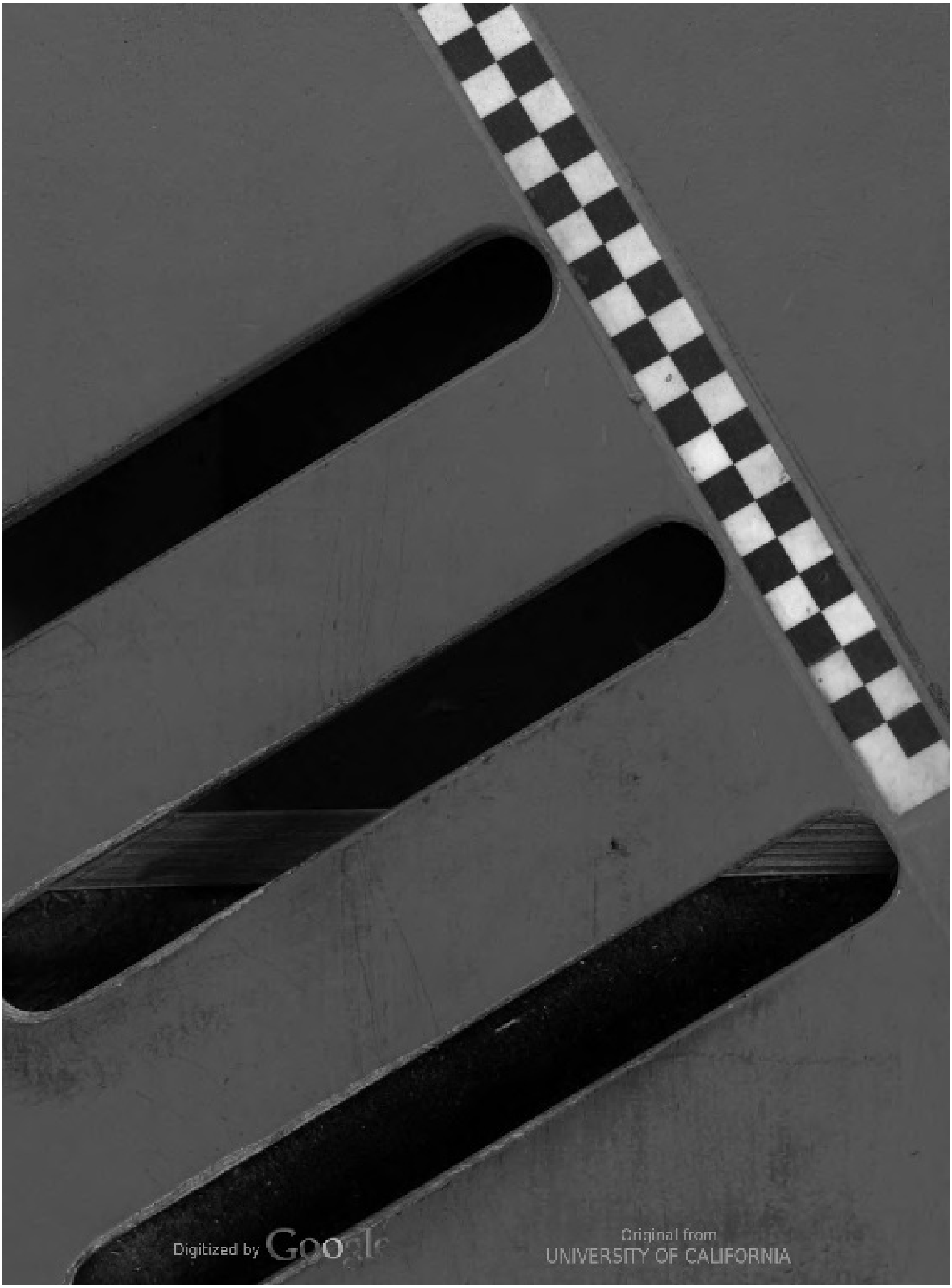

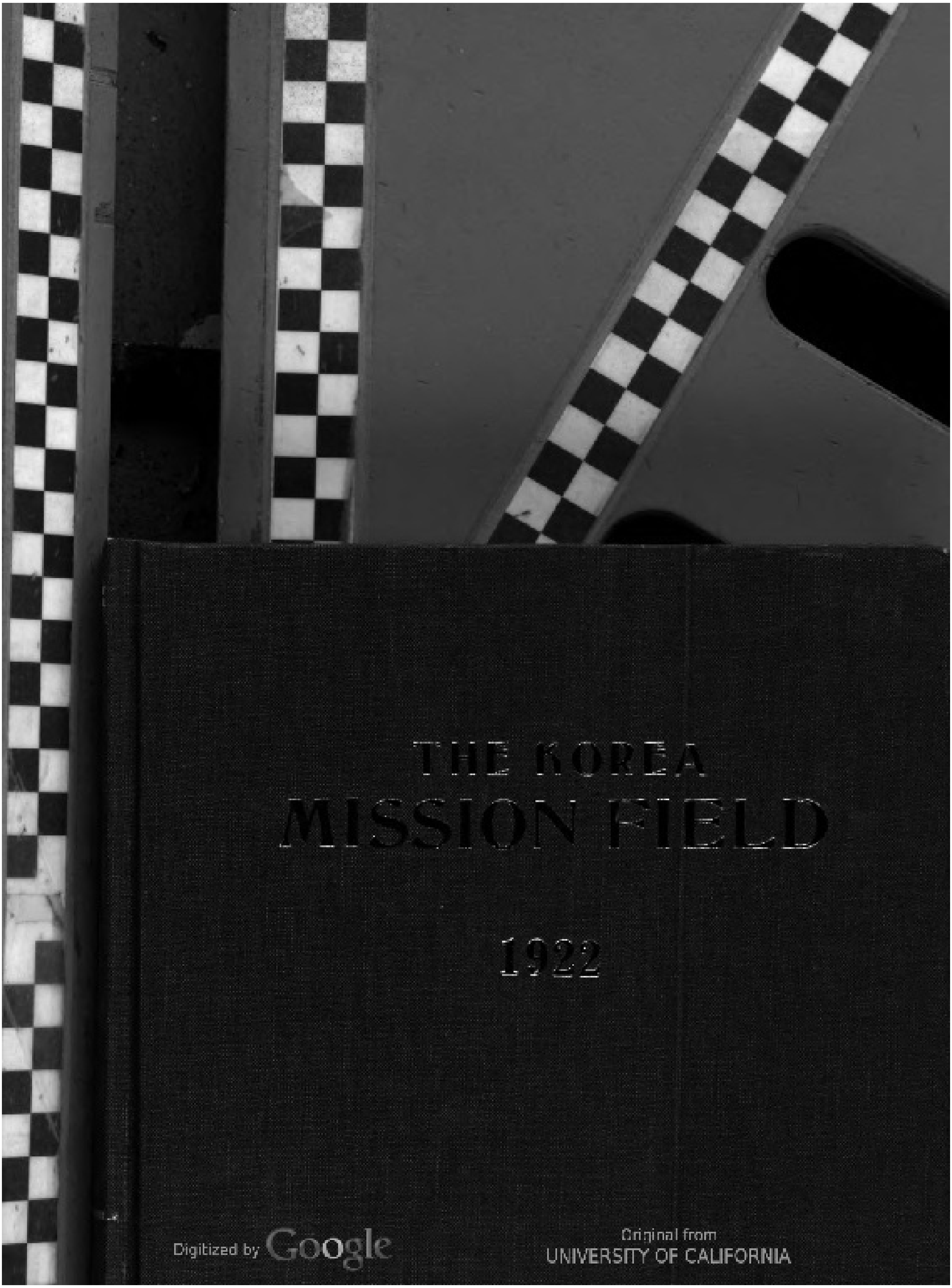

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1922

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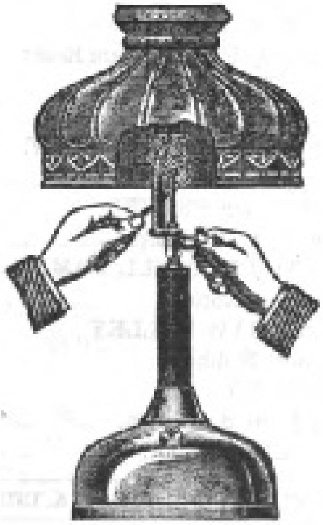

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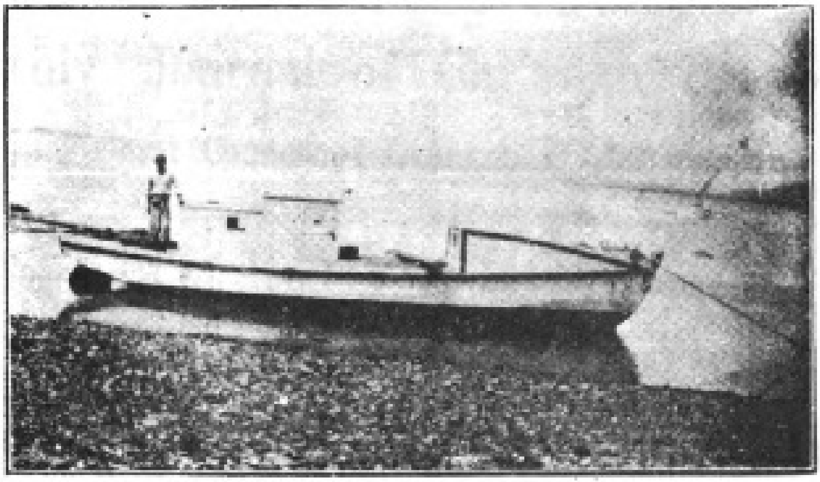

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THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

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VOL. XVIII. JANUARY, 1922 No. 1

Editorial Notes.

Literary Work.

MATTHEW had a course of studies in the life of Christ which he used in his catechumen classes. Suppose he had given them vocally only; had been too busy to commit them to writing. Paul had a series of talks on the philosophy of salvation which he used in his Churches. Suppose he had let them die with him; had not dictated them as letters to the various Churches. Matthew and Paul could have counted converts, and converts of converts, but ages after the churches of Corinth and Ephesus had become short paragraphs in Church history suppose that we had no Gospel of Matthew or Epistle to the Ephesians.

MICHAEL ANGELO Buonarroti might have spent his time giving verbal descriptions of the statues he had dreamed of, instead of carving "David" and "Moses," and it would have done that generation great good, but we are glad he had enough wisdom and foresight to preserve his visions in the everlasting marble. Farmers might plow and sow grain for next spring instead of harvesting this year's crop, and even call it "hustle" and foresight, but does the wise farmer fail to harvest his God-given produce because future crops demand so much attention?

SUPPOSE you die after thirty years of service in Korea, leaving spiritual children and grandchildren, but bequeathing none of the truth that the Spirit committed to your keeping, to be preserved on the printed page for the enrichment of the literature of the Korean Church, at least through these years of leanness, what a loss to the Kingdom of God in Korea! When a missionary is called on to teach a book of the Bible he has not taught before he must first spend an hour or two preparing an outline, when perhaps ten missionaries have such an outline already translated and lying in some pigeonhole. Is this missionary working on the lines of efficiency and economy? All we need is an editor-in-chief who will persuade the owners to send in all their outlines and then issue a booklet of outlines of all the books of the Bible. How glad the Korean workers would be to have such a book to fall back on when a course of study calls for hasty preparation to teach some book they have never taught before.

IN various desk drawers over Korea lie, dust covered, valuable notes in *unmun* on nearly every book of the Bible. If an Editor-in-chief circulated a request for information as to what Commentaries each missionary had translated, or what notes he or she had, and then gathered and published the best of them we would have a much needed commentary on the New Testament, at least. There are two or three methods of approach to the Gospel message, several ways of presenting the truths of salvation that you have found most effective, and yet they will die with you unless you issue them as leaflets. Two leaflets, of which probably a million copies have been used in Korea, were prepared in this way. Have not those who prepared them preached every time the leaflets were read? What a tremendous privilege that is. Suppose they had never been written on account of the pressure of work. The great need of the Korean leaders is sermon material, outlines, seed thoughts, illustrations, examples of effective preaching, and every missionary has some of this material filed away in the pigeonholes of his desk or of his cranium. Why let all this material die with us like grains of wheat in the hand of a mummy? Why not let it talk for us on the printed page and thus we like Abel, being dead would yet speak?

MUCH missionary literature has been produced on the bed of sickness but why require that our brains be pressed into beancake to extract their oils in manuscript form. Blessed be the boils of Job—yea, even the wives of Solomon—that led to the committing of so much of ancient wisdom to sheepskin. But must we wait for boils? The time and way to have that excellent sermon you preached last Sabbath was to have dictated it to your secretary on Monday morning. The time to dictate those notes on Ephesians that the class enjoyed so much is during or just after the class. The time to crystalize in Korean those stories for children we so much need is when they are fresh and vivid in your mind—not after you have lost interest in them and forgotten the details: you have of course been wise enough to keep copies of letters of admonition, condolence, stimulation, advice that you have written to Koreans and churches. If the meat and honey of them were gathered into a booklet how inviting and helpful it would be.

AND a word more about writing for the KOREA MISSION FIELD. Suppose Luke had been too busy to record the doings of the Apostles after the Ascension, and all memory of them had died out with the second generation; suppose Thomas a Kempis had given his teachings only by voice—had not written the "Imitation;" suppose Brainard had left no memoirs, suppose you fail to note down and send to us the incidents of the founding of the Church in your province, will it not be a loss of inspiration to the present generation at home and perhaps to the future Church of Korea? The American Presbyterian Church mourns the fact that a box of most valuable historical material, gathered by the first preacher from Scotland who fed the scattered flocks in the Colonies, was destroyed in a bonfire when his attic was cleared out years after his death. Who will be willing and able to go through all our notes and manuscripts and select and preserve what is of value? Let us not wait to use mediums. Better carry a notebook and fill in spare moments doing it now.

Side Glimpses of Bible Revision.

By J. S. Gale, D. D.

Theoretically translation is the simplest thing in the world. Find the equivalent words, put them in their places and the task is done. How many easy things there are by way of theory. World peace itself in theory is settled in a moment.

But in reality it is by no means so. Three things confront the translator, three things; words, phrases, and sentences, the wrappings of the thought. As regards words, let me quote a sentence or two from the Preface of Moffatt's New Version, "In his essay on Protestantism de Quincey has a characteristic paragraph upon the popular delusion that every idea and word which exists, or has existed, for any nation, ancient or modern, must have a direct interchangeable equivalent in all other languages. No one who attempts to translate any part of the New Testament is likely to remain very long under such a delusion." The fact of the matter is there are few if any exact equivalents found in different languages one for another.

Once upon a time an old missionary of China, a hard-headed Aberdonian, no less, but surely unversed in the field of translation, decided that one Chinese character should stand for one Hebrew or one Greek word. This decision he made and consistently held to. *Keui-oon Keui* was his equivalent for the Hebrew word *Ruach* and the Greek word *Pneuma* (Spirit). On this principle he made his book. I bought one once and surely a most interesting linguistic freak it was. Some kind friend borrowed but never returned it. Should any gentle reader of this Review be the delinquent I trust he will please send it back, as I would give much for a glimpse of the book once again. Of course it was of no use from a practical point of view, for while the words were as cast-iron poured into a mould, the thought was unintelligible and no man could read it.

Words are not equivalents in different languages, nor does one word mean only one and the same thing. Take for example the expression, the *last judgment*. Rendered into Korean it is *majamak simpan*, but we could never say *simpan upnan saram* for a man of no judgment. *Yorang upnan saram* or *poonsoo upnan saram* it ought to be. Seldom indeed do words have the same force in different languages. Even *saram* is not *man* unless we mean *mankind* and even for that it is by no means an equivalent.

One of the very commonest Hebrew words is *panim*, a plural from which might be rendered *faces*, but it is not *faces*, almost never translated so. *Face* it is. It also means *before*, *by reason of*, *in times past*, *persons*, *because of*, *in favour of*, *for fear of*.

One of the first things learned then by practical translation work is that words are not equivalents. They must each and all be tested by experiment to see if they convey the correct idea. The thought is the all-important consideration.

An illustrative word is found in Acts 7:60. The Greek *koimao*, usually rendered *to fall asleep* but also, according to Liddell and Scott, *to die*. How should it be translated? The King James Version says Stephen "fell asleep;" the American Revison reads the same. Is this a correct translation? The English word *sleep* of the 17th century may possibly have had a secondary meaning, *death*, which is necessary here, but we doubt it. It looks like a translation made on the principle that *sleep* in English is *koimao* in Greek, which sometimes it is not. But the reader may answer, "It conveys a very beautiful figure of speech for death." Yes, but if the figure does not exist in the language into which you are translating what then? "Create it." There you enter a different sphere altogether, namely, teaching new figures of speech which translation is not out to do.

Weymouth, who seems to be the most felicitous of the modern translators, says plainly "he died." Moffatt says, "he slept the sleep of death," while the Twentieth Century says, "he fell asleep."

The Delegates of the Chinese says "he died" or departed this life; Schereschewsky also. The Korean renders it *chanira.*

The thought, not the word, should decide. If you say *die* you get the thought without the figure; if you say *sleep* you get a statement unintelligible, until explained, without either figure or thought.

Sometimes in translation the thought may be arrived at by one word where the original has two, sometimes by two words where the original has one. Any attempt to force words as the old Chinese missionary did, damages the thought or destroys it altogether. While the translator holds fast to the idea, his part is to let the words come naturally, automatically, simply, just as in ordinary conversation. The moment a speaker begins to think of what words he is using, his manner becomes artificial, uninteresting, and he loses his hold on the hearer; but when he speaks wholly occupied with the thought and unconscious of the words he uses, then indeed is he magnetic, eloquent, persuasive. So in translation the idea must be put into simple natural speech.

Idiomatic expressions likewise can seldom be rendered by what would be called similar forms. If the translator forces the form he loses the sense. For example we say in English "*Good morning!*" an idiomatic expression. We can say *choheun atcham* also, perfectly good Korean, but it does not convey the sense of the English greeting, which should be rendered *pyunganhi chumoosuso* or something similar. In this case *choheun atcham* would be by no means a translation.

We might illustrate it by the expression "*Don't mention it*" in response to a compliment. *Mal mapsio* would be Korean and a word translation but would miss the thought entirely. *Pyul malsamio* or *chunmani malsamio* would be nearer it. Here in this unexpected combination of words lies concealed the thought, whereas in the word translation which looks so free and open the thought is missing.

The "gates of hell" to give another illustration, do not mean gates and yet the unpractised hand would say *moon* is *gate* and *chiok* is *hell,* put it down *chiok e moon.* The original expression means powers of evil though the words seem to say gates of hell. It is a gate which reminds one of the Sublime Porte, the Gate of Europe, though really the Government of Turkey. Moffatt renders it "powers of hell;" the Twentieth Century, "powers of the place of death;" Weymouth "might of hades." The Delegates renders it simply *sumboo* (hades). Schereschewsky says *hapju chi kwun* (the powers of hades).

I am reminded of an old lady from the West whose story appeared in an American magazine. She was visiting Paris with her daughter Mary though her knowledge of French was by no means profound. Once at table a happy thought struck her and she suddenly realized that she would like horse-radish, which she pronunced horse-redish. She said, "Mary, I'd like some horse-redish, ask the waiter, will you." Mary did not know the French word. "But," said the old lady "*cheval* is *horse* and *rouge* is *red*; now if I only knew what *ish* was we'd have it." This is what translation is to many people. Horse-radish in French is *raifort*, nothing about horses whatever.

Idiomatic phrases have to be watched with great care. Speaking of Tyre in Ezekiel 26:6 it says "and her daughters which are in the field shall be slain by the sword." This is the King James Version and the American Revised as well. The Hebrew seems to read, "and her daughters which in the field by the sword shall be slain." English therefore looks a good translation, but it is really not a translation at all, for the thought is wholly unrendered. What does it mean? An old-fashioned Korean would say as he reads this, "Daughters, of course, the women are in it again, sinners above men, and are singled out for the special wrath of God." But these daughters do not mean women at all, they mean cities attached to Tyre. Schereschewsky's version in spite of its sometimes extreme literalism makes this 'cities;' the Delegates also. *Banoth* in Hebrew while first meaning *daughters* is an idiomatic expression for cities as the *daughter of Zion* means the city of Jerusalem. To say *daughters* in English and mean *cities* is as bad as saying Korean *choheun atcham* for Good Morning.

The question also arises as to the order of the sentence. One language adopts one order and one another. The German verb, like the Korean, goes rolling off toward the very end of the sentence, while the English, like the Chinese, comes well up to the front. Each language has its own order of phrases and words and a faithful translation often necessitates the changing of a sentence right round, the last clause coming first.

Again, some languages, like Hebrew, repeat and re-repeat, again and again. In Korean a Hebrew repetition is often impossible. If forced it means a weakening of the thought rather than a strengthening. Gen. 2:16 reads, "Of every tree of the garden thou mayest freely eat." The Hebrew has no word 'freely' but expresses it by the infinitive and future, "to eat thou shalt eat" *akol tokel*. This is quite close in form to the Korean *mukkinan mukkesso* but with the very opposite force, for in Hebrew it means a clear right of way rendered "freely eat," while the Korean suggests a restriction "may possibly eat."

To repeat proper names also in Korean does not necessarily lend force but suggests rather the possibility of another person of the same name.

Take sentences like the following, Ps. 115;2. Here is the Hebrew as literally rendered as possible, "Jehovah has remembered us, He will bless, He will bless the house of Israel."

Verse 14, "Will add Jehovah upon you, upon you and upon your sons."

Verse 16, "The heavens, the heavens to Jehovah."

Ps. 116;·16, "I beseech, oh Lord, surely I thy servant, I thy servant, the son of thine handmaid."

Hebrew is full to overflowing with just such sentences, quite impossible to render into Korean word for word without making the sentence hopelessly feeble or foolish. Not strength but weakness is gained by forced repetitions.

But the reader may ask, "How about verbal inspiration in such a case as this?" We would answer, verbal inspiration has nothing whatever to do with the Korean or English words. Verbal inspiration had to do with the giving of the original—not only was the thought given but words. Frankly, I do not see how it could have been given otherwise. Perhaps the writers knew not, but surely God guided the hand as to the very words. Mere thought given would never have done. The age was not equal to it nor were the individuals. The words, however, were given in a plain, simple, natural way to convey ideas, and it is the ideas we translate, not the words, which are merely the instrument by which they are conveyed, the wrappings in which they are clothed.

In the October number of Dr. White's *Biblical Review* appears an article on Luther's translation quite apropos to the subject in hand. I wish I could quote it fully. Here is a paragraph by Luther, "When you wish to speak German you must not consult the letters of the Latin language, as these dunces are doing, but you must inquire of a mother how she talks to her children, of the children how they talk to each other in the street, of the common people on the market place." Such was his rendering into idiomatic German that has stood the test of centuries.

Words, phrases and sentences have all to come under consideration and be carefully weighed, in the light of the meaning intended, before a just and correct decision can be arrived at. It is not easy. The writer has given thirty years of his life to practical translation work and he realizes what a difference there is between the delightful realm of theory and the hard bare facts of actual experiment. We all want the Bible to speak good Korean; let us have patience and hammer it out.

The Kind of Christian Literature that Korea Needs.

BY HUGH HEUNG-WO CYNN.

The evidence of new life is seen everywhere. He who watches the social phenomena cannot fail to see it and the Christians, whether foreign or Korean, who hope for better things cannot help rejoicing and feeling thankful to the source from which all life comes.

During the year that has just ended we have seen thousands of young boys and girls crowding into the schools, public and private, and hundreds of men and women filling the churches everywhere. One very significant fact about the church-goers is their composition. In former days the congregations were to a large extent made up of old folks, and women predominated, but now things have changed. We see the young men and women preponderating, not only in number but in church activities as well. They organize themselves into groups to carry on evangelistic meetings, to make lecture tours and to render other forms of Christian social service. "Organize" seems to be the key-word of the day. Already we find the federation of the Korean Christian Young People's Societies, composed of the Christian Endeavors and the Epworth Leagues of the Presbyterian and Methodist Churches in Korea. We all know that there are hundreds of non-religious organizations under the name of Korean Young Men's Societies, one or more to be found in each district, and that they have federated with central headquarters in Seoul. Together with many other things the Korean people have re-learned the wisdom of union and the effectiveness of combination.

Among these new signs of activities the most gratifying is perhaps the renaissance of literature. History shows that this is the field in which the Koreans have showed their talent best, and it would not be too much to say that this again will be the channel through which they will make their largest world contribution. The pathos and yearning that are found in Korean characteristics and evidenced in Korean art will help bring the world nearer the great Comforter and the Eternal Home through literature.

Many publications have appeared recently, not the least notable among them being the periodicals, though some are regretfully short-lived and others necessarily intermittent. There are many reprints of old books and not a few translations of the western literature, such as the "Uncle Tom's Cabin," "Quo Vadis," "Les Miserables," and "Comte de Monte Christo." There have followed in the train of these wholesome books innumerable "original" novels that are mere imitations of the less worthy fictions of the West, a sort of "dime novels." Such books cannot be quoted in the name of transition but they challenge the attention of the thoughtful people. These novels increase rapidly because their colorfulness attracts readers, and therefore they are profitable both to the writers and to the publishers. The commercialization of the literary instinct will surely increase the volume of "literature," but its effect will be deleterious to the highest development of society.

What can Christians do to combat this unwelcome tendency? As President Eliot is said to have stated "the cure for democracy is more democracy," so the cure for literature must be more literature of the wholesome kind, the Christian kind.

The Church has done a great deal in fostering the right kind of literature through the right medium, namely the *eun-mun*. What the Missions are doing through the Christian Literature Society is an unvaluable service, and what the latter is producing and distributing is a source of great help to the Christians in general and the church workers in particular. It is to be greatly desired that the Society will soon find ways and means of doing this kind of work on a grander scale in the years

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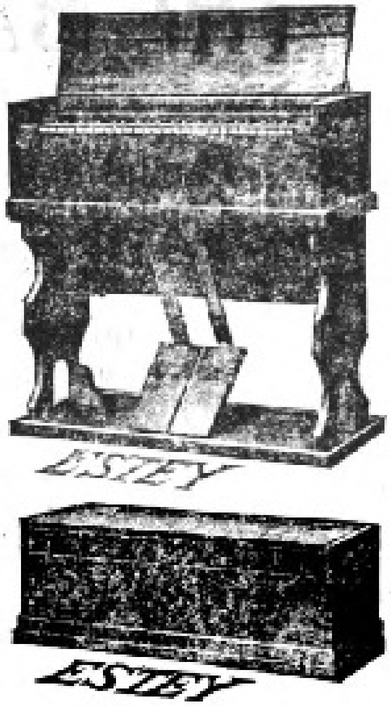

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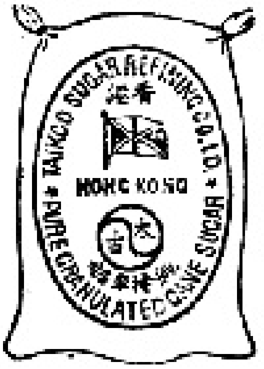

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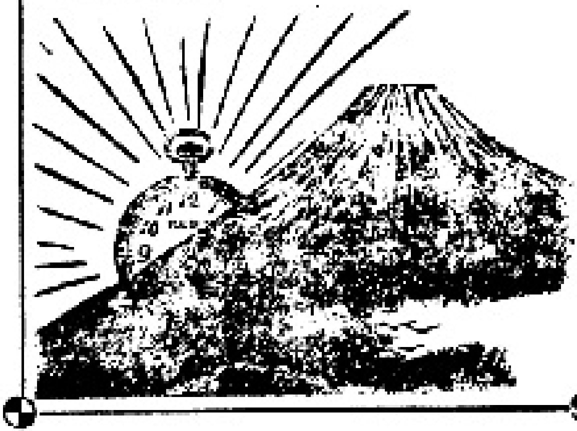

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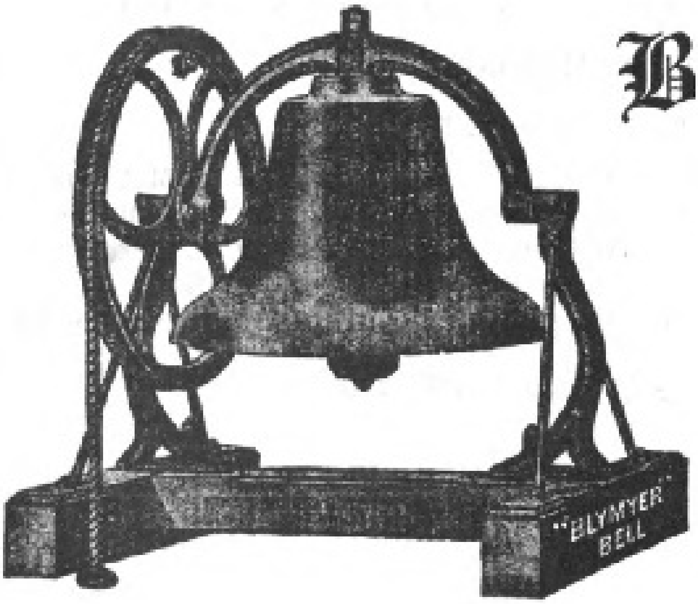

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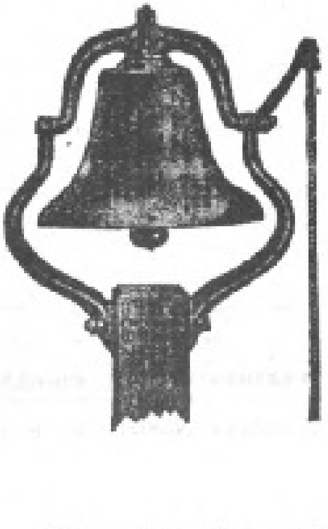

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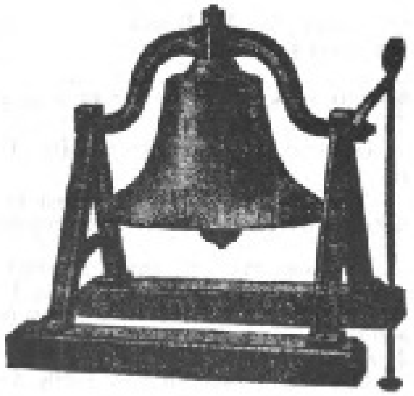

MRS. LOGAN AND HER BIBLE CLASS AT CHUNGJU.

THE KOREA MISSION FIELD

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Keynote for 1920—Prayer and Revival.

Editorial,—The Spirit of Prayer.

WHEN a freshman at Williams College I attempted, during a vacation, to reinforce my depleted exchequer by canvassing for the sale of "A Life of Christ." I first called upon Dr. Mark Hopkins, the president of the College, who received me most cordially, as he did all his boys, and readily subscribed for the volume; but as I was leaving him he sagely remarked, "The chief difficulty with the book you are selling, as with all others of similar title, is that it is not so good as an earlier treatise upon the same subject, which is embodied in the New Testament." In studying the subject of Christian prayer a Presbyterian's mind naturally reverts to the definition of prayer which is given in the Shorter Catechism,—"Prayer is the offering up unto God of our desires for things agreeable to His will, in the name of Christ, with confession of sin, and thankful acknowledgment of His mercies."

THE chief difficulty with the Catechism definition, and with all other man-made explanations of prayer, is that they, each or altogether, are inferior to the response of our Savior to the request of His disciples "Lord teach us to pray," which is commonly known as The Lord's Prayer, and is the most used passage of Scripture. The Catechism and the Lord's Prayer, in general outline, are strikingly similar in that they teach us to pray *to* God, *for* God and *in* God. The Catechism bids us pray *to* God, but the Lord's Prayer vitally portrays in action and *does* what the other bids us do. The Catechism bids us pray to *God*, though there are "Lords many and gods many;" whereas the Master bids us pray to "Our Father Which art in Heaven," which suggests Him (a) as most worthy, even as the heavens are higher than the Earth, and (b) that as "*Our* Father" He cannot be truly addressed by any petitioner who is out of fraternal friendly touch with every human being! Again the Catechism directs us to pray for God i. e. "for things agreeable to God's will," but good men would probably largely differ in their catalogues of half a dozen of the things they regard as most important, whereas the Lord's Prayer not only names the most important matters, but names them in their vital, logical sequence; clearly indicating that God Himself is not only the object to be addressed but is also the supreme *subject* of Christian prayer! God is to be prayed *for*. We are to supplicate that our Father's name, everything by means of which He makes Himself known, shall be revered as sacred or hallowed; to the end that His kingdom may come and His will be done in Earth as it is in Heaven. There is no obtrusive "other-worldliness" here. In fact Earth is named precedent of Heaven in the order, and Heaven is used solely as a gauge of measure of spiritual excellence to be striven for on Earth, through the exaltation of God our Father. That God is chiefly to be prayed *for* is well expressed by the hymn,

"*For Him* shall endless prayer be made
And endless praises crown His head,
His name like sweet perfume shall rise,
With every evening sacrifice."

AFTER prayer *for* God our Father and for the sanctification of the World, next in importance comes prayer for "Our daily bread." Without food we cannot subsist on earth; everybody needs bread daily, and everybody needs no more and no less than anybody else thus it's an "*our*" need, which is contemplated by prayer, leaving no standing-room on earth for hunger. This loving where-with-all-ness finds its where-*with*-ness in the next clause of the Lord's prayer, "Forgive us our debts as we forgive our debtors." Fraternal food relations among men are made possible as *filial* spiritual relations exist between men and our Father in Heaven, and both are made secure in perpetuity as we are led, not into temptation, *because* we are delivered from "the evil One," the great tempter!

FINALLY, and this is the most striking point of agreement, yet of disagreement, between the Catechism's definition of prayer and the ideal pattern prayer as furnished by the Great Teacher, *the Spirit of Prayer* as taught by the two. Catechism declares, and truly, that we are to pray "in the name of Christ" whereas the Lord's Prayer makes no such statement but improves upon it marvellously, in that every sentence, clause, letter and syllable of the Lord's prayer is inbreathed and vitalized by the Master's Spirit which is the Holy Spirit, Who, according to Andrew Murray, is the life of the Father and the Son and of each one of the children of God. No man can intelligently pray "Our Father which art in Heaven, hallowed be thy name," or any other clause of the Lord's Prayer, but "in the Holy Spirit." If the Catechism had said that prayer should be offered "in the *Spirit* of Christ" instead of "in the *name* of Christ," in our judgment, a great present day peril in prayer would have been avoided, for is it not true that numerous petitions are offered carelessly, thoughtlessly, perfunctorily, in a half-asleep and mumbling way which the offerers would not imagine had any virtue in them were they not labelled at the conclusion "in the name of Christ?" If this be true, then the precious words "in the name of Christ," used as a fetish, become a deadly snare to the unwary,—"The letter killeth but the Spirit giveth life."

DO not understand us as saying that "we ask these favors in the name of Christ" may not properly be appended to our petitions, far from it! But such a conclusion of our prayers can be used properly only as those petitions are offered in the Spirit of our Lord,—being the same requests and preferred in the same spirit that He would utter them if He stood in our place and subject to like conditions. We, at least, suppose that they are such as He would use; and as they *are* such, they are really offered in His name, whether we say so first, last, or not at all in our petition. Prayer is a far more momentous procedure than most of us are aware. "T'other endedness" is a great difficulty. "We ask and receive not because we ask amiss that we may consume it upon our lusts." Because we fail to put "Our Father" first in our prayers we fail to put Him first in our lives which, so far forth, are failures.

The Covenant of Prayer.

By A. F. DeCamp.

A number of brethren are asking "What are the obligations of the 'Convenant of Prayer' that we may know whether or not we should join it?" This question seems reasonable and yet we hesitate to attempt an explanation lest we shall say too much or too little, especially as a dozen people have taken to the "Convenant of prayer, as a duck takes to water" *without* any explanation further than that given by Mr. Bull at the close of his "Call To Prayer," on page 7 of the January issue of this periodical.

Worthy members of the "Covenant of Prayer "will be very humble before God. Burdened on account of their own sins and the shortcomings of others which have made possible the gravely critical conditions at present prevailing in Korea and throughout the world; they scripturally and instinctively betake themselves to earnest and importunate prayer to their loving Father, *for relief*! A dying Rocky Mountain stage driver, only semi-conscious, was once found wildly swinging his right foot back and forth outside his bed, and when asked what was the matter replied,—"We're on the down grade of the mountain and I can't find the brake!" The man in his delirium saw his team madly rushing from before the uncontrolled pursuing coach to which they were attached; he knew the sharp corners ahead to be rounded and the precipitous wall on the roadside that yawned for the engulfment of all, and the man was trying to find the brake and so to get control of coach and team. Similarly, today, the wild world needs to bear rested and controlled. To this end it needs God and it needs *more* than God. God being "Our Father" is all ready to save the World but He cannot operate without an instrument, a "ready" people who, having "come to themselves," are "a people prepared for the Lord" to use in any way He chooses, even as a "brake!" Brakes function by friction that changes their form by grinding them away! Are we willing to "brake" the world into safety by being broken as to our opinions and processes, which in the slightest contraven the will of God? We are *not* willing because the great Revival lingers! Are we willing? If so, can we do better than to "labor together in prayer" in a "Covenant of Prayer" through which we can know and can pray for one another, and together can concentrate in intercession as may seem according to the Father's will?

Few of us have ever realized the dignity of effectual fervent prayer in the Christian's life as did the man who affirmed that "prayer is the most tremendous effort that can ever be put forth by a man." We draw back on the appearance of slight inconvenience, not to speak of sacrifices, entailed by prayer; while the idea of physically fasting because of our absorbed interest in prayer-labor, is unseemly to some and revolting to others so that it is practiced by only a few; whereas the Scripture presentation, as shown us by Mr. Bull under "paying the price," (see page 7 of our Jan. issue) indicates, that fasting from food is the least of the items involved in downright fasting, which may include abstinence from sleep and from the ordinary social and business engrossments of life, also as the entire man, in his body, soul and spirit, gives *himself* to prayer. Our Exampler and Master on prayer, labored in Gethsemane, exuding great drops of blood which fell from his body to the ground baptizing it with His life.

It is futile to hide under the cover of predestination! To ask "Can't God save the world if He wishes to?" Yes, but only in His way, which is the *only* because the best way, and that way is through men fully committed to His will. They can only become thus committed through *prayer*, hence the "Covenant of Prayer," by means of which we together can more surely throw our burdens and ourselves on God Who thus, through us, can find liberty to do exploits!

Korean Christians Faithful in Adversity.

BY SAMUEL A. MOFFETT.

People at home often ask, and oftener wonder, whether the converts to Christianity in the mission fields are true Christians. Since this question usually arises from a feeling that people so lately ignorant of the Christian doctrine surely cannot appreciate and follow its teaching, it is especially aptly asked concerning Korean Christians. The phenomenally rapid spread and development of Christianity in Korea might easily suggest a "mushroom" growth that was neither solid nor permanent. Mass movements are always liable to suspicion, a suspicion, by the way, which is no monopoly of the people in the Home Lands. Indeed, it is this suspicion that has made our missionaries exercise the greatest caution in regard to the baptizing of professing believers. I am sure that it is this precaution on the part of the missionaries that makes it possible for us to answer a very emphatic affirmative to the question, "Are Korean Christians 'all wool and a yard wide?'" They are. We need not be ashamed of the product of our thirty-five years' work of Christian Missions in Korea in quality and more than in numbers. Never was there a time when we were so sure of this fact as during the past few months.

The Korean Church has always been composed of Bible-reading and praying Christians, but the real test of allegiance and fidelity is shown only by the amount one will suffer and sacrifice for a person or cause, and the difficulties one will over-come to practice a principle or belief. After a Joseph has been faithful in Egypt, a Daniel has gone into the lion's den for conscience sake, or a Paul witnessed before Agrippa, we no longer entertain doubts as to the soundness of their faith or character.

Among the political prisoners now confined in various places in Korea are many Christians. Although some of these Christians are officers ranking all the way from ordained pastors down to a leader of a small group, yet there are enough ordinary Christians among them to justify the statement that they constitute a fairly representative body of Christians as they are found in the thirteen provinces of the peninsula. These imprisoned men, far from falling away and denying their Lord, seem rather to have their spiritual lives deepened and their zeal quickened with every trial and difficulty borne. They have sung and prayed in prison, individually or in groups, silently or audibly, with or without hymn-books and Bibles according to the will of the officers in charge of the particular prisons. Prayer, however conducted, is a great comfort and strengh to the men. The "Communion of Saints" is a reality to these men in prison; the spiritual communion in prayer with Christ uniting them in spiritual bonds with all Christians in Korea and throughout the world.

In some of the prisons regular organized Bible-study Classes are conducted, having a leader (often a pastor or elder well fitted to instruct) an outlined course of study, and a scheduled time for study and prayer. Though the men cannot assemble for this class, they learn much and derive much good from knowing that they are all doing the same thing at the same time. How do they get information to each other? Don't ask me. I ask you, how did the prisoners in the Leavenworth prison communicate with one another before the strike there last year? There seems to be a way where there is a will.

In one prison, by permission of the Japanese officers, over one hundred men have Bible study and prayer each day under the leadership of a pastor. In another prison, some two hundred prisoners have prayer together, even the non-Christians joining reverently with the others at the hour of daily prayer. Reports of conversions from such meetings are frequent too.

Perhaps, the most remarkable periods of

worship are the inaudible praise services held in prisons where any other kind are impossible. In these a hymn is selected and all sing in unison, but not a sound goes forth, only the ear of the Lord hears the praise as it ascends from reverent hearts in the prison cells.

The significance of this praying of the Christians is not alone in the fact that they pray—the way they pray is of still greater importance. Theirs is no mere saying of prayers. It is real wrestling with God; importunate pleading that works effectually in God's universe. It is reported that when the men are holding silent prayer, on several occasions the intercessors have been so far carried away by their zeal and earnestness as actually to forget where they were and the necessity for praying silently, and burst forth into audible petition and praise. They were not long in discovering their mistake, but the fact that they can forget, when the consequences are likely to be anything but pleasant, shows how these men really commune in heavenly places in the spirit, if not in the flesh. The personal testimony of one of these men describes his experience during devotion in one of the prisons where groups were permitted to have audible prayer thus: "They seem as if they had been with God. The prayer of one of them during an early morning hour took us into the very presence of God and kept us there. All day long we experienced no hunger for food of any sort, save that which was furnished us through prayer."

When one hears and knows of the sacrifice these men have to make for the privilege of prayer and fellowship with God, he is ashamed of his own religious 'ease in Zion.' He no longer asks whether others are Christians, but wonders whether if he were in prison, he too like Paul and Silas would be singing psalms unto God at the dreary midnight hour. He also wonders whether the day of God's earthquakes is past forever.

"The Prayer of Faith shall save the Sick."

BY A DOCTOR.

It was in a country far away, very far from the rush and bustle of the modern western world. A country which for centuries had lived its quiet life and pondered its own self-centered thoughts. A country which thought the long dead past more blessed than the present or any future that yet might be! A land where the people were single hearted; where mental and spiritual fear took the place of hope and trust; where evil spirits reigned supreme and where dire impending evil seemed ever ready to submerge all who in any way failed to placate the evil powers of the underworld. Where the knowledge of a heavenly ruler was vaguely realized, but considered as so far removed that His influence could only be secured by sacrifices too great for any mortal save the King of the country to offer; and where even he could only approach with petitions in times of great national distress, or beneath the of unusual visitations like famine, drought, strain pestilence and flood. A land where every queer-shaped rock by the roadside was the abode of a familiar spirit; where a mountain canyon was the home of hosts of fearful, grinning spirits; where every green tree harbored a "spirit" that could jump out upon the unwary passer-by; where deep, dark forests were so feared that none were allowed to exist and woodlands could only persist in the neighborhood of gravesites because there they were saved by the protecting spirits of the departed, who's remains lay buried there—in short a land where fear and awe and superstition reigned supreme in the hearts of men—a "heathen" country. And so it remained through untold centuries, but at last some knowledge of its plight filtered into the hearts of some of God's children in Christian lands and a desire to help was born there. In due time a missionary was found who dared to brave all the perils of the long journey; all the real and fancied perils of a country such as I have described. In the course of time he landed there full of loving zeal and a great desire tell to the story of Salvation—the "Old Story, of Jesus and His love." But he could not talk to the people without knowing their language and to that task he set himself with all the power of a great soul working under the guidance and pressure of God's Holy Spirit. His zeal and industry were soon repaid and the power of approach to the hearts of the poor people became his through the channel of their native language. Their hearts responded to the loving message. They rejoiced greatly to know that the heavenly dwelling God did really care for them and all mankind. They thought it truly marvelous that He should have sent His Only Son to tell mankind how earnestly God desired their welfare in this world and that He had even prepared a more wonderful place for them in a world of the future into which they could enter after passing through the "Valley of Death," and so the influence of the missionary grew from day to day. In time very many of the trembling, and timorous natives found great relief in the knowledge that God is ever an all-wise protecting Father; that He loves men as men love little children. In the light of this new revelation they could ignore their old fears. The rocks, trees and dark woods no longer held for them the terrors of former days. Songs of joy were heard where once were the sadness and dispondency of fear.

But the missionary did not rest content with telling the "Good News" to those who came to him, but with burning zeal carried the story further and further afield. Summer and winter, rain or shine found him going to and fro in his efforts to have all the people "hear and understand and live."

One day, however, into the missionary's home came a great sorrow bringing consternation to all its inmates!

In the heat of a June day he had been prostrated by sudden illness while journeying in the country, and his helpers and native friends brought him sadly home to his stricken family. This was to these friends a new and untried experience. When they themselves were ill they had rules to follow, but here was a foreigner who knew not their kind of medicine! How should they act? What could they do! "Oh!" says the pastor's wife, "send at once for the Missionary Doctor! He will know what to do." And so that functionary came to see the sorely stricken brother—the beloved pastor—the bearer of God's great good news of salvation. After a careful examination the doctor did not seem to be reassured, nor was he able to give a very hopeful prognosis, but having given full directions about care and treatment of the case took his departure, after promising to return on the morrow. The morrow came and with it the doctor; then another day of anxious watching, but without any new ray of hope. The routine of the household had been rudely broken into by the insistent needs of the sick one. Family prayers had been neglected. Presumably the believing brethren prayed mightily and at length in the regular meetings of believers. Possibly the individual believers, who had come into the light through the pastor's ministrations, prayed for him, but that someone prayed and prayed effectively was made evident by the result. The doctor had payed many visits yet was not able to see any improvement, nor did he feel assured as to the outcome. Then one morning as he approached the house along the vine-screened walk he became aware of voices just beyond the next curve. Not caring to intrude at first he hesitated, then, as the sounds did not seem to be ordinary conversation, he cautiously advanced to where he could see through the screen a scene of such sweet simplicity that he was held spellbound. The serving women of the household —rude, untutored—but "believing," had been missing the solace of the daily family prayers; so now after the morning duties and tasks were ended, and ere those for mid-day were entered upon, they had chosen to retire to the quiet of the garden, where their voices would not disturb the sick one, there to pour out their hearts in prayer and supplication to Him Who's ear is ever open to the cry of faith, that the life of their beloved pastor be spared; for who else could tell the story as he could, who else could understand their sorrow and comfort them as he had, or inspire to higher and better life as he was ever doing? If he should be taken away who would carry the "Good News" to far away parts of the country, for did he not possess the wonderful man-power-go-of-itself-machine on which to travel swiftly from place to place? Was he not greater and wiser than any of their chief men? Had he not come from a far, far country to tell them of God's love, and how could that be done if his life was taken away?

They prayed so earnestly that they became oblivious to their surroundings and forgetful of everything save the consuming desire of their hearts. They had even forgotten the dear little child of the pastor which it was the task of one of them to supervise. This nurse was prostrate, with her face in her hands on the ground before her, according to the Eastern custom when praying. The little one did not understand "the game" but did appreciate the position thus afforded and was not slow to make use of it, and so was seen by the doctor perched astride of the nurse's back gleefully gesticulating and urging foward a refractory and heedless steed, mingling words of command and childish laughter with the ascending petition to God's throne of grace. To the waiting doctor this scene appeared to be the "Prayer of faith" which "shall heal the sick;" for from that day the pastor began to improve and in due time was again prosecuting his mission of mercy and preaching the unsearchable riches of Christ.

The prayer of faith and a "little child" shall ever lead us! Let us never forget to pray while we "pour in the oil and wine."

Instances of Answered Prayer.

BY O. R. AVISON.

(1) Before we came to Korea I was chairman of a committee which sent Dr. Hardie to this field, and I edited in behalf of that work a small monthly paper, and on one occasion wrote a little article for the paper calling the attention of doctors in the city of Toronto to Dr. Hardie's need for medical books and surgical instruments. While writing the article I combined with my writing an earnest prayer that the required articles might be supplied, even though it should be out of the surplus stocks of those who might read it. While this paper was being printed, before anyone could possibly have seen the request, I received several gifts of books and instruments from city doctors, so that when the next issue of the paper came out I was able to thank the donors and quote the Scripture passage, "Before you ask, I will answer."

(2) When I went home on my first furlough in 1899, I took with me a list of many articles which were needed in our hospital work, and I had on the same list the need for a new hospital. This list was never shown to anyone but was used by Mrs. Avison and myself simply as a prayer list. Before we returned to Korea everyone of these articles had been received, including a promise of the hospital. The events leading up to the gift of the hospital may add some interest to this brief enumeration of answered prayers.

Having returned to Canada before our furlough period because of the sickness of my wife and myself, we spent some months in recuperating our health and then settled in the city of Toronto, our former home. As soon as we had settled in our new quarters I called on Mr. H. B. Gordon, an architect friend, and asked him if he would provide me with a plan for a hospital for Korea. His first question was, "How much money have you?" and when I said I had none, he asked me why I wanted a plan for a building for which I had no means. I replied that at any rate we could not build our hospital even though we had the money until we had a plan for it, at which he smiled and said he would be glad to draw a plan and make me a present of it, to which I answered: "You see, Mr. Gordon, God is providing the money just as fast as it is needed." Having told him about the size of the proposed hospital, he said he would draw the plan as soon as he could, and within a few days he presented me with it saying that it would cost about $10,000. Just at this time I wrote a letter to the Mission Board in New York telling them we were now settled and that I was ready to undertake any home work they might have for me. The next day I received a letter from New York, which must have crossed mine, asking me to go on to New York as they wished to consult me about a letter which they had received from Korea. I went on at once and Dr. Ellinwood told me the letter from Korea contained the report of the Mission Annual meeting, in which was a request that I be given permission to solicit the sum of $10,000 for the erection of a new hospital in Seoul. I may say that I had not mentioned this matter to the Mission when I was leaving Korea. Dr. Ellinwood said he did not know whether I could get the money but that the Board was willing that I should make the effort. A day or two later the Treasurer of our Board, Mr. C. W. Hand, met me in the hallway of the Mission Board rooms, and with him was a young man with whom he was earnestly conversing. He stopped me and introduced me to Mr. Severance, and when Mr. Severance had passed on, Mr. Hand said to me, "Dr. Avison, if you could get in with that family, they could build you your whole hospital and never feel it," to which I replied, "That would be a very nice family to get in with."

After my return to Toronto, I received an invitation from the Secretary of the Ecumenical Missionary Conference which was to be held in New York in April, 1900, asking me to write a paper for the Conference on the subject, "Comity in Medical Missions," which I did. When I was about to read my paper on the platform of Carnegie Hall, and faced the great audience of five thousand, I nearly got stage-fright, wondering how I could ever make my voice reach them all, but fixing my mind upon the gallery at the rear I said to myself, "I will talk to the man back in the gallery, and if I can make him hear me all the rest will be able to do so." After finishing the reading of my paper, I sat on the platform while the discussions were carried on, and until the session closed at noon, when, just as the audience was breaking up, I heard someone call, "Dr. Avsion is wanted in the middle of the platform," and making my way to that place, Dr. Ellinwood said to me, "Oh yes, there is a gentleman here wants to meet you," and at once introduced me to an elderly gentleman whom he called Mr. Severance. After greetings I said, "I met a gentleman in the Board Rooms last fall named Mr. Severance, but he was a younger man than you, I wonder if you are connected in any way?" He asked me what the younger man looked like, and when I told him, said "Oh, that was my son, John," and, of course, I remembered Mr. Hand's remark. Mr. Severance said to me, "I just wanted to tell you that I enjoyed your paper, and that the two best words I have heard in the conference are "comity" and "unity" and of these "unity" is the better." He then said, "I understand from your paper that you have many hospitals in Seoul," to which I replied, "Yes, we have several places we call hospitals, though I do not know what you would call them if you were to see them," and then he asked me how much it would take to build a hospital in Seoul, to which I replied "I have a plan for one which it is said will cost $10,000." At this he whistled, and said he would like to see me again, and then made an arrangement to meet me in the Board rooms two days later at which time he asked me many questions about the work in Seoul and looked carefully over the blueprint of my plan, but only said that he hoped we would meet again. After the conference, I continues during January. One promising man from Wang San one hundred and seventy-seven miles away has been studying for a few years, and each year brings down a load of honey to sell in order to pay his expenses while here. We call him the "honey man" and the honey is good, too.

The Christmas season is always a very busy and happy one here, and this year has been no exception. The method of preparing a Christmas program for all of our city churches has been written of before but it will hear repeating. A committee appointed by the general session representing all the seven city churches, take the matter in hand. There is usually a foreign paster on this committee, and he is supposed to furnish ideas. To have something new every year is not an easy matter, but this year Mr. Mowry met the situation and with the Korean committee arranged a most successful program. The same program was given in all of the churches. This makes every one feel contented. The drilling of those who took part in the services, was taken charge of by different members of the station. Christmas Eve the churches were crowded and we hope that the seed sown at that time, may bring forth fruit in leading the unbelievers who were present to truly know the Saviour of whose birth they heard during that evenings service.

Christmas morning another service was held. At this time children received gifts, and gifts of money and other things were made for the poor.

We are planning for something new. When the pastors of the Pyeng Yang Presbytery met in their association meeting a few months ago, the desire was expressed by some of the Korean pastors, that some special instruction might be given to their wives. The missionary wives know the center of influence our homes should be and it was with this thought in our minds that we have arranged for a five days conference for pastors wives to be held in February, here in the city. Invitations have been sent to all of the pastors wives of our Presbytery. We plan for morning prayers and Bible study in the morning; and in the afternoon, conferences will be held in our homes. These conferences will be a means of helping these women to understand their duties as pastors' wives and some conferences will be conducted by pastors. Just how these women will respond remains to beseen, and we shall be ready to report later. This desire expressed by these Korean pastors, shows us some of the lines along which they are advancing and we must be ready to help by prayer and work.

HELEN K. BERNHEISEL.

THE COMING SONG BOOK.

The preparation of the songbook announced in the April number of the "K. F. M.," is coming on apace, albeit in the face of some difficulties. Hymns are comparatively easy to secure, but good songs for social and other occasions, the real object which the compilers had in mind, are as yet, much in the minority.

A number of excellent contributions have been received. Others are not usable because they are not written in meter, or are written in a different meter from that of the tune to which they are expected to be sung. The result is just as if we should attempt to sing "Jesus, lover of my soul" to the tune of "I love to tell the story," the words being in trochaic meter, and the tune written for iambic meter.

Those who are translating songs or hymns from English into Korean, naturally hope that their work will be more or less permanent, and one way to make it so is to see that *the words are in meter and that the meter of the words is the same as that for which the tune was written.*

A little study of the Korean language with reference to rhythm, brings out the fact that trochaic and other measures beginning with an accented syllable, are very much easier than iambics and similar measures where each foot begins with an unaccented syllable. The Koreans recognize this by writing their native poetry almost altogether in eight syllable trochaics. Thus:—

전̄ 능̆ 하̄ 신̆ 아̄ 바̆ 지̄ 여̆

This is not a common meter in English poetry, the best known example being Longfellow's Hiawatha. Thus:—

"Ēvĕr thīckĕr, thīckĕr, thīckĕr,
Frōze thĕ īce ŏn lāke ănd rīvĕr."

Iambics are very difficult in Korean, after the first half dozen lines or so, when the supply of monosyllables such as 저, 꼿, 늘, 좋, &c. with which to begin the lines, has become exhausted.

These few suggestions are made with the hope that they may be helpful to some of our fellow workers.

In conclusion, may we add a free translation of a poem offered for use in the book? It is for the benefit of any who may doubt the poet's heart that beats in many a Korean breast.

Mrs. Baird.
Mrs. Becker.

Song of the Seasons.

SPRING.

Willow branches all united,
By the brookside bending over,
Red and green, the pretty colors,
O'er the brink they flash and sparkle.
Oriole the willow on,
Butterfly the flower within.
All at once, the instant's pleasure,
Seize it, ye who seeking wander.

SUMMER.

In the west the crimson sunset
Gleams upon the ocean's bosom;
In the village mists of evening,

Hazy floating, all encircling.
Home the ox-bestriding hind,
Farmer bending' neath his plow,
Through green meadows, by the ricefields,
Tired they saunter, wending homeward.

AUTUMN.

Stranger in the lonely chamber,
Autumn voices sadly calling,
Breezes fresh and moonlight glistening,
High o'er head the wild goose flying.
Crickets chirp, "Sil, sil, am."
Wild geese chant, "Kirek, kirek;"
In the room the taper wasteth,
In the heart reigns melancholy.

WINTER.

Snow so white, like silver ricegrains,
Swirling fills the earth and heavens;
Storms of wind like raging billows,
Set the earth and sea a—trembling.
Bamboo limbs, swishing, swishing,
Pine forests, surging, surging,
A thousand years of cherished virtue,—
He is not who can oppress thee.

CHILDREN'S CORNER.

JAMIE'S ROAD.

PART II.

It was Christmas Eve. The ground was covered with snow, which was glistening in the moonlight, and the red and blue and green paper lanterns hanging from the trees round the little Chapel looked like coloured gems against the dazzling snow. Every window of the said Chapel glowed with the warm light of fire and lamp, and it all looked very inviting to passers by, on that cold frosty night.

Every available space in the little building was crowded. No aisle was left, and the windows were thrown open to allow the crowd outside to sit on the sills, or where they could! In one corner of the Chapel was a Christmas tree, gay with candles, dolls, and strange looking parcels. Round the tree was a group of rosy, bonny looking girls,—looking much stronger, and more ruddy than those who came in from the streets, with babes bound to their backs.

There was quite a hubbub of talking, and the Missionary, accustomed to such meetings, said,—"Chanmi hapsetta!" ("Let us sing!)

The little girls round the Tree started at once, as if the hymn had been pent up, and must come out. How they opened their mouths! It seemed as if the roof must come right off to let the sound out!

"Hark! The herald angels sing,
Glory to the new born King!
Peace on earth, and mercy mild,
God and sinners reconciled!"

"New born King! New born King!" said a man near the door, who had come in late, and had squeezed himself in somehow.

"Who's this new born King they're singing about?" "Here, you boy," catching hold of the tangled hair of an urchin near,—"tell me,—you ought to know, you are always here,—Who is the new born King?"

"That's Jesus," said the boy,—"oh! let go my hair."

"Less noise at the back, please," said the Missionary. "I want to tell you why we are here tonight,—" but his voice was lost in the murmur of conversation that arose. Crowds at the windows! crowds at the doors! All wondering what that beautiful tree was there for, and who was going to get those oranges hanging on it. It was no use to try and talk, so once more a hymn burst on the air.

"Once in royal David's city,
Stood a lowly cattle shed,
Where a mother laid her baby,
With a manger for its bed.
Mary was the mother mild,
Jesus Christ the little Child."

"That's the same Jesus is it?" Asked the man of the boy, shouting the words so as to be heard.

"Yes, that's the same Jesus," said the boy,—"oh, do let a fellow be!"

The man rubbed his chin, and then straightened out the few long grey hairs that he called a beard, and looked round enquiringly. Little Miss Winks, a new Missionary, was at the door giving out tracts, and she reached over the heads of the crowd and gave this man one. He opened it eagerly, and read.

"The road to Heaven."

"Ah!" he said to himself,—"That's where Jamie's gone. I must find out all about it. I must know Jamie's road." He opened the Tract, and read wonderingly. It was a beautiful Tract, most attractively printed, with a coloured picture on the outside, of an Eastern Water Carrier, and on the top the title was printed.

"Light in a dark place."

"Well," said the old man, "that's where I am,—in a dark place, sure enough." He forgot the room, the big tree, the children, all, in his intense anxiety to learn this wonderful road. And as he read, the Light began to shine in his face, and he was never more as he had been.

Old lady Hulmonie, sitting all on the alert for signs of special interest in the address now being given by the Missionary, caught sight of the man reading. She looked at him attentively, and gradually made her way up to him, looking to see what was so engrossing him. He looked into her face, and saw a Light answering to the glow he felt in his own soul for the first time.

"Tell me more about it," he said eagerly.

"After the meeting," she said, "just wait, and listen to what he says a little." So they waited, as the missionary told the old story ever new. Then the children again struck up a song, and this time it was.

"The whole world was lost in the darkness of sin,
The Light of the world is Jesus."

The old man heard nothing more. Over and over he kept saying to himself those words, gently swaying backwards and forwards.

"The Light of the World is Jesus. Light in a dark place. "That's my heart. The Light of the world is Jesus."

Everyone's attention was now on the tree, from which little Miss Winks, the new missionary, was taking the oranges and dolls, and distributing them round as the names were read out. A beautiful pair of knitted cuffs was handed to the old man. He looked in surprise, and said,—

"I deserve nothing; I have nothing to pay you for them. I am only just learning about the road. Give these to someone else!"

"No, they are for you," said little Miss Winks, emphatically, "put them on, see how well they fit you!" And she slipped them over his long lean fingers. He stretched his hands out admiringly, and then looked up.

"Take them, take them," said old lady Hulmonie, "it's all of Grace. We deserve nothing, any of us. Yet see what I have got!" holding up a purple knitted scarf that had just been handed to her from the tree. "This is to show us how God gives. He so loved that He gave, so on the nights that His dear Son, our Saviour, was born, they give these things, to show how He gives, when we deserve nothing, and have nothing to pay. Every time I put on this scarf I shall say,—'Thank You, dear Lord Jesus, for all Your gifts, and most of all for yourself, and for Your death on the Cross for me.' Now, come out with me, and tell me where you live, and I will come and see you to-morrow."

"Come now, come now," said the man, eagerly, "I have waited so long to know where my little Jamie has gone. Come and *tell her*. She wants to know, and before Jamie went, I would not let her come to the meeting, and even he had to come when I did not know," he added with a sigh. So together they went, down the little narrow road, Hulmonie holding in her hand a little lantern, with a candle for a light.

"See," she said, pressing the truth home as they went along, "It's just the same as now. If we had not this lantern, how could we know the road? "We might fall into a ditch and be lost. But now we are safe. So, Jesus is the guide to Heaven, the Light of the world, and it is only through Him that we can go to the beautiful place; for His blood is the sign that let's you in."

They entered the little gateway, and found the wife, "Jamie's mother," (as she was, and would always be called, though she now no more could see him,) peering out into the darkness. Together there in the little room, they bowed their faces to the floor, and Hulmonie prayed for these two who had known so much sorrow, asking the tender Shepherd to receive them, and lead them, and comfort their hearts, and take them at last, through the merits of Jesus' blood to the beautiful place where Jamie lived.

Then she said, "You ask Him now,—tell Him all about it."

There was silence a moment, and then the old man said, in a low trembling voice, holding up both hands, on which are still the gay cuffs put on by little Miss Wink's small hands.

"I deserved nothing, but they gave me these, though I was quite a stranger, and nothing to pay. But my heart was sore for Jamie. The light in my heart went out when he went. But now a new Light has come, and it is Jesus, Jesus, 'Come to the Light'tis shining for thee,' they told me; and here I am, Jesus. I deserve nothing, but here I am. I think I should not have understood if it had not been for the little book, and the free gift of Grace," and he held up the cuffs again.

"It is all of Grace. I take it like I took the cuffs, I take the great forgiveness, through the wonderful Saviour, Jesus. Yes, Jesus loves me, me, and He will take me safe along Jamie's road.—"

"Now we are all safe," said the old lady energetically, "and happy too! So we must praise Him together. You must always sing when you believe—it keeps the devil out. Whenever you feel him beginning to growl near you, just sing, and he'll go. Now,—never mind the tune, —it's the words He's listening to. The tune will come after a time."

And that is why, going along the road to his home after the meeting, the missionary paused at the little gate to listen,—"I did not know there were any believers here," he said to his wife, listen!—"

"Come to the Light 'tis shining for thee
Sweetly the light has dawned upon me.
Once I was blind, but now I can see,
The Light of the World is,—Jesus."

Old lady Hulmonie heard the steps pause, and, guessing who it was, she came hurrying out. "Didn't you hear? Wasn't it beautiful? They have just entered the Light, and the angels were rejoicing over the sheep that was lost, and we were joining in." And she trotted on her way, singing it herself, with no tune at all, but with a blessed accompaniment of tears of joy on her thin lined face.

"Glory, Glory how the angels sing,
Glory, Glory, how the loud harps ring,
'Tis a ransomed army like a mighty sea,
Pealing forth the anthem of the free."

JEAN PERRY.

SCHEDULE AND NOTICE OF LANGUAGE CLASS.

The Summer Language School will open June 13th at the College Building, Pyeng Yang and will close four weeks later on July 10th. This date is about the same at that of last year and seemed most satisfactory from several standpoints and we hope that it will meet the approval of all prospective students.

The School Committee hopes to make the school even more successful this year than last, but we must have the co-operation of all who are interested in the perfection of their knowledge of the Korean Language. We would be very glad to hear of criticisms of our past efforts, or to consider any proposition for the improvement of the schedule or of the general arrangements. We would be very glad to answer any questions regarding the school. All those who desire to enroll, should send their names in early so that arrangements can be made to accommodate all.

All correspondence should be addressed to Rev. C. F. Bernheisel, secretary for the Committee.

The following daily schedule will give prospective students an idea of what they may expect. The schedule is not heavy, as the weather will be warm, but the ambitious will find enough to keep them busy. Committees on athletics, meetings, social events and special entertainments, will soon get busy, so we hope to be able to give help and inspiration to all who come.

ARTHUR L. BECKER, Manager.

PROPOSED DAILY SCHEDULE
OF
SUMMER LANGUAGE SCHOOL.

CHAPEL. a.m. 8.40–9.10	SECTION I.	SECTION II.	SECTION III.	SECTION IV.
9.15–9.30	Phonetic Drill, 1. 2. 3. 4.; Dr. Reynolds and Dr. Gale Lectures, 3.; By teachers.			
9.30 to 10.20	Methods. 1. 2. 3. Mr. Becker Practice in Vernacular 4. 5. Mr. Kerr	Editorials. 1. 2. 3. Dr. Van Buskirk Church News. 4. 5. Mr. Kerr, 2 wks. Mr. Bernh'l, 2 wks.	Stories. 1–5. Dr. Gale, 2 wks. Dr. Reynolds, 2 wks.	Comp. & Trans. 4. 5. Dr. Baird Editorials. 1. 2. 3. Mr. Bernheisel
10.20 to 10.30	RECESS.			
10.30 to 11.20	Text Book. 1. 2. 3. Mr. Kerr, 2 wks. Dr. Van Buskirk, 2 wks. Mark or —— 4. 5. Dr. Van Buskirk	Com. & Speaking. 4. 5. Dr. Gale, 2 wks. Dr. Reynolds, 2 wks. Methods. 1. 2. 3. Mr. Becker	Etymology. 1. 2. Mr. Bernheisel Church News. 3. 4. 5. Mr. Bernheisel	Stories. 1. 2. 3. Dr. Gale, 2 wks. Dr. Reynolds, 2 wks. New Korean 4. 5. Mr. Becker
11.20 to 12.10	Japanese 1. 2. 3. 4. 5.			

NOTE:—The numbers given above, refer to the days of the week; Mon. Tues. Wed. Thur. Fri. are 1. 2. 3. 4. 5.

NOTES AND PERSONALS.

BIRTHS.—Edith Louise, December 6th, 1913, to Rev. and Mrs. C. L. Phillips.

Edith Emma, 7 a.m. December 30th, 1913, to Rev. and Mrs. Wm. N. Blair.

A Daughter, Caroline Jane, November 23rd, 1913, to Dr. and Mrs. J. B. Patterson.

A Son, January 2nd, 1914, to Dr. and Mrs. W. T. Reid.

A Daughter, Barbara, January 11th, 1914, to Mr. and Mrs. F. M. Brockman.

Reinforcements.—The Canadian Mission is rejoicing in reinforcement by the arrival late in December of Miss Hazel Kirk, and Miss M. Ethel McFarlane: and the Australian Mission is glad for the coming to them early in January of E. K. Lomas.

Good earnest work is reported as having been done in Wonsan, and neighborhood, by the Japanese Preacher, Mr. Kodu. He has organized a number of Churches, and is looked upon as a faithful servant of the Lord Jesus. Recently he invited the Koreans to come to the Japanese Church to join in a Union Prayer Meeting with the Japanese Christians. Many Koreans went, and thoroughly enjoyed the service in which they took a very cordial part. After the meeting the Japanese served their guests to tea and cake.

A new Out Ward is being built to Dr. Ross' Hospital at Wonsan. It is or three rooms, each with its Korean kitchen. The plan is to allow relatives to come in with their sick ones, and to care for them themselves. The doctor has the knack of doing things the Korean way.

If each Mission Station connected with the Federal Council, which has not already done so, will kindly appoint a "Correspondent" for "The Korea Mission Field," and will send the name of the appointee to the editor, his necessary labof will be greatly facilitated, and will also be better done.

NAMES OF STUDENTS IN THE PICTURE ON FRONT COVER.
Reading from the left to the right.

Top row: Grace Hardie; Scott Wells; William Baird; Anna Miller; Newland Miller; Gordon Curtis; Sherwood Hall; Gertrude Hardie.
Middle row: Lizette Miller; Olivette Swallen; Margaret Jones; Gertrude Swallen.
Bottom row: John Baird; Wilber Swallen; Edward Adams.

THE NEWEST BOOKS

ARE CONSTANTLY BEING ADDED TO THE STOCK OF THE K.R.T.S., some of the latest being as follows:—

NEW PUBLICATIONS.

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"The Art of Soul-Winning" 귀인젼도 translated by Rev. W. D. Reynolds, D.D.	.06
"A Treatise on Marriage" 혼인론 by Hau Seung Kwon	.03½
"Mosaic Institutions" 모세졔도의공과 translated from Dr. Moorehead's book under the direction of Dr. Underwood. Descriptive of Tabernacle services and Levitical law. 12 colored plates. Half leather ¥1.20. Cloth boards ¥1.00; limp cloth .80 *sen*; paper covered	.60
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"The Life of Christ Delineated" 예수힝젹도 prepared by Miss L. H. McCully. Contains an illuminated CHART with full description in easy language. Designed for Women's classes	.16
"Studies in the Book of Revelation" 묵시록셕의 by Rev. Hong Chong Sook. In both Eunmun and Mixed Script editions	.30
"Christian Perfection" as taught by John Wesley 그리스도인의완젼론 Abridged and translated by Dr. Van Buskirk	.10
"Photography for Beginners" 초학독습사진술 by Choi Chang Kun. Cloth boards	1.70
"Essay on New Testament Theology" 신약신학략해 translated and adapted from the works of Prof. G. B. Stevens, D.D., and Rev. W. F. Adeney by Lyu Kiung Sang	.30
"The Value of the Sunday-school" 쥬일학교교훈의귀즁 Sheet tract ... ... per 100.	.18
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"Sin" 죄 ... ... do.	.13

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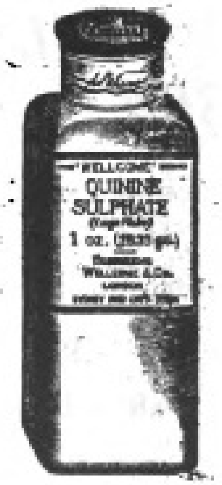

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Bible Class Work. During the year 13 Bible classes have been held, 2 in Chemulpo city and 11 on the districts. In four of these 11 places women's classes were held for the first time. During some of the classes the entire Gospel of Luke was read by the more advanced women, with the thought of finding out all the Gospel contained on the subject of "Prayer." On the last day of the class, the references found relating to the subject were read aloud, and the reference setting was given, that the entire class might have the benefit of the results of individual assignments. On the final day we also conducted written and oral examinations covering the subjects studied.

The maps of Korea, of Palestine, and of the World were taught in many of the classes, and maps were drawn from memory at the close of the week's study. Those who could not read were not exempted, since they could draw the lines, and locate the cities by marks, telling the names of the places when their papers were examined. The tests on Bible study proved most gratifying, showing how faithfully some of the women had listened even though they could not read. Responses to roll call, were memorized verses of Scripture, books of the New Testament, names of the 12 apostles, and of the 12 tribes of Israel.

The Korean syllabaire was continued as a subject in the course of study in many of the classes. It was encouraging to find that some of the women had continued their study begun last year, and this year were able to read their Bibles at the study hour. On the closing day at the Ye Chun class, Salome, a sunny-hearted old mother in Israel surprised us by her intelligent replies to the examination questions, considering that she could not read. The oral examinations were over, and while waiting for the completion of the written papers, we went around on the other side of the curtain which was hung the length of the church, and found her utterly absorbed in a part of the syllabaire which she said she herself had written on a scrap of Japanese newspaper. During the class she had received the impulse to study, and if her consuming zeal continues during the year, on our return next fall she too will be able to read the Word for herself. At Suchon the interest was at high tide. Of the 26 enrolled,* 25 were present at every session. Mrs. Noble's little book on care of children was taught in many of the classes supplemented by practical talks on cleanliness, bathing the sick, and isolation of contagious diseases.

At Hang Kol a young man graduate of one of the Agricultural schools was a most enthusiastic attendant at the class. The noon hour was spent by him and by many of the women, in house to house visitation, and preaching. This same young man increased the class attendance by urging all the women to avail themselves of the present opportunity. It was here the first morning that a well known happy face beamed the heart's welcome to the foreign teacher. Our friend had walked 10 miles that morning and on account of a sick neighbor could only spend the one day with us, for she always comes and listens carefully whenever a Bible class is in progress. She claims a monopoly of grace and blessing from the Lord. Was she not wretchedly poor, obliged to go out selling her little wares in all sorts of weather, was not her oldest son a lazy, debauched gambler and did not the Lord give him a new heart manifested in industry, thrift, and a clean life? Had the Lord not prospered them so that they now have a nice new home, and rice lands sufficient for their needs? Had He not given them a consuming love for lost ones, and the neighbors who once persecuted them, and threatened to tear down the church they built—were not these same neighbors now brothers and sisters in Christ Jesus? And had He not helped the mother and son to tell the Story in other villages also, so that a new Christian group was organized last year, a direct result of their efforts, and another again this year? "Oh yes," she assented, "an ignorant woman who can't even read, if she loves Jesus, can tell the Story. In 6 or 7 years since I have become a Christian, I have led over 100 women to Jesus." We find many such instances of women who go on preaching tours every year among unevangelized villages. The Recording Angel writes their reports —alas that such reports are unavailable for Annual Conferences or home constituencies.

The rally song for this year, "A Million Souls for Jesus" was taught everywhere, and in many places personal work classes were organized, the women pledging themselves to try to bring one woman to Christ each month. Small blank books were made, on the first page of which was written the name of some unconverted friend with an appropriate verse of Scripture beneath. This friend was to be exhorted and prayed for until she became a Christian, when the name of another unbeliever would be written on the second page. Some women who wandered in for a "sight see" heard the message for the first time, they told us. At Changwon a little orphan boy came one day asking for a Gospel of Mark to give a boy friend whom he had persuaded to follow Jesus, and before the class closed, he brought another little friend for an additional copy. Whenever heathen women came into the class room, direct evangelistic effort was the order of the day. An appropriate song was sung and the Christian women would alternate in urging the Gospel message home to the hearts of the listeners. The Christian women talked to those whom they met as they went back and forth from their homes to the class.

At Changchinai we found the Christians discouraged and on the eve of abandoning the little Church on the hill. The two leaders on whom they had leaned so heavily, had been called to their reward, and the little shepherdless flock were scattering. The son of one of these leaders was persecuting the little band, and threatening to tear down the Church building, but during the week the band of faithful women promised us to meet together in the Church every Sabbath whether the brethren came or not, and to spend the hour of worship in song, prayer, and reading of the Word. Before we left the faint-hearted took courage, and the good news comes that the work has been more permanently established.

The last class for the year was held at Pyeng Chang Kol, almost 400 *li* from Chemulpo. Of that Church it can be truthfully said,—" All at it and at it all the time." On our arrival, before even the baggage had come, an afternoon preaching excursion to a "darkened village" across a neighboring mountain was planned by the leader's 16 years old daughter. While seated on the mat, another little girl came in with a baby on her back, whose history the girl hostess promptly volunteered. This visitor was the only believer in that family group. The hardships of the "war time" had discouraged her more faint-hearted parents. During the recital our little visitor's head sank lower and lower and presently tears splashed down on the mat at my side,—she did so long for her parents to come back to Jesus. The Word sowed in prayer and watered by the tears of these faithful ones, is not this the secret of Korea's harvest in souls?

Throughout the Churches we find young women eager for more study. To answer their demands we have planned a four years' course which we are putting in the hands of Circuit helpers, and already some young women have begun the course. A certificate will be given them at the completion of the four years' study.

Chemulpo City Work. The study class for women which we reported last year lives and thrives in spite of discouragements and prognostications of failure. Several have been promoted from the Enmun class to more advanced work. Up to the present 150 women have availed themselves of this opportunity for study. The credit for such success is largely due to our faithful Chinese teacher Mr. Pak. He has not allowed his busy life as teacher in our Girl's School, and preacher in the little mission church at Whado to crowd out the Saturday afternoon and Monday night classes with our women. Others of the brethren have taught Enmun, and the counting board, and the society is now arranging to assume the entire support of one of our day school teachers.

During the year 280 new women have been enrolled as enquirers in our city Church. The testimonies in our woman's meeting on Friday morning are more like reports in a personal workers' class. The women give the number of heathen homes visited during the week, and tell of the women who have decided to believe. Promise by word does not count in their reckonings; the new convert must be "doing the doctrine" to be reported "won." Two by two they go in and out the lanes of the city—our unremunerated evangelists. On a recent morning two of them reported over 100 homes visited during three weeks.

At the close of a meeting for class leaders in the early spring, services as volunteer Bible women were solicited. Annie our one salaried woman in the city cannot even superintend the rapidly growing work. The 12 women present pledged 17½ months' time. The time would have amounted to several years had pledges for more than 3 months each been allowed. Recently a call has come from a place about 70 *li* distant asking that women come with the Gospel message, and two of our women have volunteered their services.

Out of their increasing poverty, they give as freely of their money as of their time, whatever the cause may be, whether the Christmas offering, the expense connected with the Girl's School field day sports, or the native pastor's travelling expenses to Annual Conference. Their collections provide clothing for the poor, medicine for the sick, and burial for the destitute. The children too have the same spirit. One little 9 year-old school girl gets up at 6 o'clock in short winter days, sweeps the room and puts it all in order, for which her mother gives her one *sen* daily. One Sunday she gave 7½ *sen* for Church expenses, and the following Sunday when Mr. Davis presented the cause of the Pocket Testament League, she subscribed for 20 1 *sen* copies of Mark's Gospel which she expected to use herself in personal work among the unsaved.

The past year has indeed been one of problems, hard ones, but we have known as never before the privilege of "praying through." We have had the limitations of physical weakness, hitherto inexperienced and the year's path has sometimes led through firey trials, but the way has been blessed by the presence of Him who says, "Lo I am with you always."

PROBLEMS OF CHURCH SERVICES.

Attention was called the other day, by one of the woman itinerators, to certain objectionable features in the meetings of country women, which it would be well that we should all note, and bestir ourselves to remedy. Some of us are perhaps in danger of thinking it useless to try to alter these things, or full of our one great purpose pass them over as of small importance.

Our friend's first point was, that the Lord's Prayer is repeated much too fast, and in a helter-skelter sort of way, without unison or proper solemnity. It is to be feared from the manner of gabbling it off, that in many cases they have come to regard this as a sort of rite which has a merit in the mere repetition. We have in fact heard this offered two or three times during the same service. It would indeed be well everywhere to call the attention of leaders to this, and insist on its being repeated slowly and in concert. As it was undoubtedly intended as a model for all prayers, rather than as a special *form*, the danger of attaching too much importance to it as a form is to be guarded against.

Another point made was that babies old enough to walk should be left at home, because they create so much disturbance and distract the attention of all the women in their neighborhood, and at times drive nervous leaders or teachers to the verge of distraction. Nevertheless it seems to us that far better is this than that Korean congregations should ever reach the arid and forsaken state under the ban of which we have seen some home churches where all the children were absent. It is, no doubt, a great problem, when in a congregation of 200 to 400 women, at least one-fourth of them bring babies of from three weeks to three years of age. We must do our best with every device possible to minimize the difficulty, without creating a greater. A nursery might be arranged in some near home, different women taking charge in turn, but those old enough to understand should be brought, and the mothers instructed in the importance of enforcing quiet behaviour. A police corps of older women is desirable and effective in keeping order.

Another point refers to the confusion ensuing on announcing a hymn or chapter. A problem not only in the country churches or meetings, but in nearly all the services held in Korea. Everybody who can spell out a few words desires to follow, and we thank God for it, but for most of them to find the place is a matter of great difficulty, and no little time. They turn to their neighbors better informed for help, with loud whispers they talk it over, and the result is a hubbub prolonged often for some time after the leader has begun to read. Better far this confusion than that any one should think it unnecessary to bring or read her Bible; but we think that this evil too may be greatly ameliorated. Doubtless in a few years all our congregations will be able to find the places with ease, but even now, would the leaders patiently wait a little for the slow, much would be gained, and we should suggest, what has already been tried with a great measure of success in Sai Mun An Church in Seoul, that the numbers (in large clear characters) of all the hymns to be used during the service, in their order, and the chapters to be read, should be placed on the wall, facing the audience, before service begins.

Our critic also objects to the slow singing of hymns. But here, throwing ourselves open to the scorn, no doubt, of many, we must decidedly differ. Most hymns are a kind of prayer, or should be, and to fling them at the awful Throne of Him Who inhabits Eternity, like street ballads, in rag time, suggesting a hotel hop, seems to us irreverent and positively wicked, quite on a par with repeating the Lord's Prayer too fast. Do we not too often forget that there is a difference between sacred music and common? There is of course a wide difference in hymns, and some must be set to faster time than others, but we protest against the idea that all hymns must be hurried along. Let us not in our desire to be *lively*, forget we are addressing Deity.

The suggestion that Korean leaders be taught to use a pitch pipe or tuning forks is a most excellent one, which we hope will be generally adopted.

Finally our itinerator pleads that all Christians be taught to sing *well*, a few of the best old standard hymns. This is certainly worth considering and putting into practice, too, where it has not already been done.

The coming into church late and making a disturbance with coats, shoes, and belongings, the going back and forth during service, the throwing of babies' clothing over the heads of people from mothers to nurses, and other similar improprieties, are mainly errors of new believers, and little by little are being corrected, more rapidly of course in the city than the country, and call for loving patient persistent teaching, so that our services may be conducted as befits the Lord's House, decently and in order.

A NEW COMER'S FIRST COUNTRY TRIP.

By Mrs. MOWRY.

To us who arrive in Korea in these latter days of comparatively thoroughly organized work, when we are robbed of the adventures and thrilling experiences as well as the dangers and hardships of the pioneer missionary, ten days in the country, hearing no voice except that of the Korean, comes as a very pleasant variation in language study.

We were rowed down the River for a distance of about eighteen miles to an island church community where there are three hundred believers. Before we reached our destination I realized fully what some of the itinerators mean when they say to each other, "Oh, doesn't it do you the most good to get out among the women in the country churches and see how earnest they are." Perhaps in attending a religious conference in America one may receive an intellectual refreshment impossible on such a trip, but so far as spiritual inspiration is concerned, one need ask nothing more than that which is received from these earnest Christian souls. Because things seen are so much more real than things heard, in the light of a purely Oriental atmosphere which we do not have in the larger foreign communities, the Gospel records stood out more vividly than ever before. As day after day the women kept pouring into our room and standing about the door and following us whenever we chanced to walk abroad, the real circumstances by which the Twelve and the Seventy were surrounded seemed more realistic. As we sat on the floor and listened to the account of the last visit some two years previous of two of the Pyeng Yang women missionaries, and how, when the time came for them to leave, they even wept as though they would see their dearest friends no more, the experience of the early Ephesian Christians as they parted from Paul at Miletus was brought vividly before us. As the oldest Christian woman there told of the discouragements of the early days when so few believed, and the great difference now since the church has grown, the trials and joys of the Christians in the Apostolic days seemed more real.

In the mornings we received our numerous callers; in the afternoons we went from house to house preaching to the women and giving away Mark's Gospels; and in the evenings the women gathered in our room, and we sang together, one of the older Christian women read from the Testament and talked to the others about her Christian experiences. And then they prayed so earnestly. It is very wonderful when we think of the hesitance of most American women in leading a public meeting, to see these women who have known nothing but the drudge of their ordinary work until they became Christians, so willingly and competently take charge of a meeting and speak quite extensively without any formal preparation. These are the things, even more important than the Korean language, which we must learn from them.

On the Sabbath day we spent there we had the great joy of seeing a number of the women we had visited the past week stand for the first time saying that they believed. After we returned we learned there were twenty new believers as a result of the preaching done by the Korean women directed by the Spirit of God.

AN ACCOUNT OF A "GOOD TIME IN WEI JU."

By Mrs. SWALLEN.

I am going to tell you a little of the good time we had in Wei Ju, Mr. Swallen and I, with four Koreans, two men and two women, left here July 2, for a week in a Summer Conference and evengelistic meetings in Wei Ju Kol. Mr. Ross went with us from Syen Chen Miss Samuels came up on Thursday evening, and Mr. McCune on Saturday evening. We were very comfortable in the rest house. A committe of three met us at Sin Wei Ju and had the launch ready for us to go up the 40 *li* that evening, having managed to get it to wait 2 hours for the train on which we came. We left the children with the kind friends in Syen Chen who made it such a pleasant week for them and made it possible for me to have the pleasure and privilege of meeting with the women of Wei Ju. Before we reached the landing in Wei Ju we saw what a welcome awaited us. The church people had come down to meet us about two miles from the town to the boat landing. What a heart cheering welcome it was! Our hearts were cheered and we felt it was just a beginning of the good things we were soon to see. It was a long procession which wended its way back to the city nestled behind the hills. The bright clean rest house was an inviting place to rest our weary heads. We were just 12½ hours on the way. Sunday was a full day. Seven services were held at different places and at different hours. In the evening a mass meeting was held in the open air in front of the academy building. There were probably more than 2,000 present. Forty gave their names and decided to be Christians. Monday a Bible class conference and a personal workers' class at 2 p.m. began. At three o'clock the real personal work began with distribution of tracts and preaching the gospel everywhere. We got into some of the largest houses in Wei Ju and preached the gospel to the women, who probably never go outside of their compounds.

There were about 200 in the men's class, and about 250 in the the women's class. After morning prayers, I gave lessons from 1 John for one hour, the second hour we had conferences on Control of the Family, and Family Prayers, "Behaviour in Church," "Fruit Bearing" and two days we gave to devotional meetings. The women repeated Scripture texts and gave testimonies which were helpful to themselves and to those who heard them.

In both classes the attendance and interest kept up to the last, and many men and women went out preaching in the afternoons, only to find the time too short for house to house visiting and preaching.

In the evening they came to the meeting, bringing their "sheaves" with them, and as soon as the invitation was given the new converts began rising to their feet then came forward and went into a room where they gave in their name expressing a desire to be Christians. The elder took the name of the woman or man who was the new believer and the person who was responsible for the new believer to pray for him to bring him to church and teach him what he could. After the names were all written we had a short service with these. I got all of them to promise that that very night they would begin to pray and I taught them a little prayer right there. Almost every one went away happy.

Altogether about 190 gave in their names but many more were just about ready to decide and give in their names but some reason stood in the way. Many daughters-in-law are just waiting for the mothers-in-law to say they can attend church, and they will be glad to be Christians.

The Wei Ju women seem to have so much character, and I believe it is from among the women of the North that we must expect to get our helpers and Bible women for the South. There are so many bright intelligent widows who if trained would make good workers. Miss Samuels is loved by them all and is doing a splendid work.

We had 3 meetings for children. To get hold of the young should be one of our special objects. The church has lower schools as well as academies for both boys and girls. We returned Monday evening somewhat tired, but rejoicing that we had such a blessed privilege.

◆

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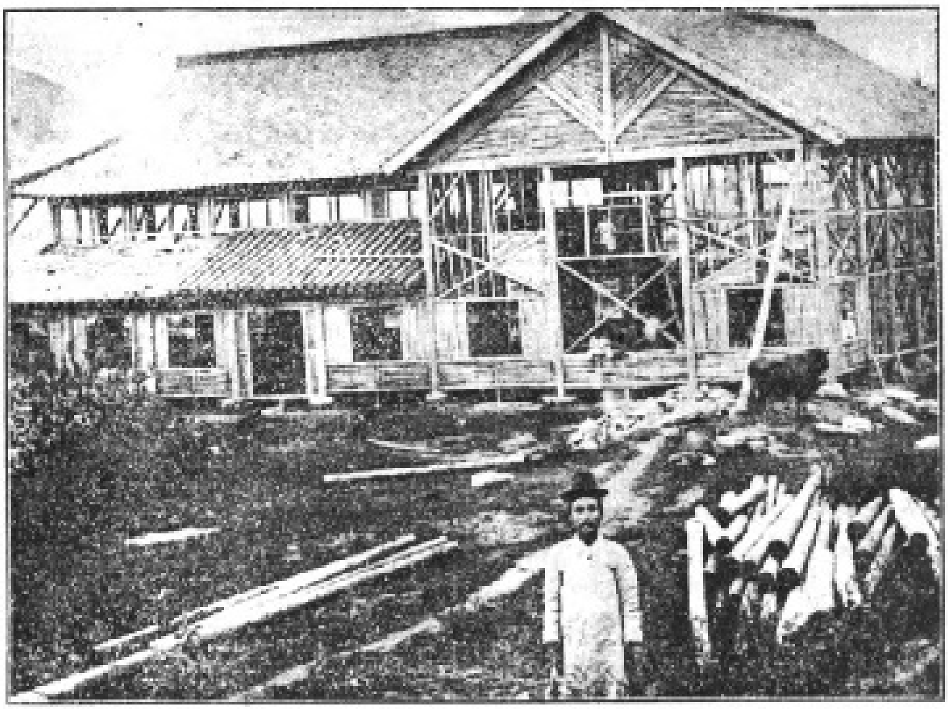

SEOUL KOREA

THE KOREA MISSION FIELD

For the Kingdom is the Lord's: and He is the Governor among the nations. PSL. 22:28.

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EDITORIAL NOTES AND PERSONALS.

Dr. W. W. White arrived in Seoul on the tenth of Sept. and began holding his meetings on the 11th.

The Presbyterian Annual Meeting was held in Seoul beginning Sept. 4th and ending on the 13th. It was remarkable for the absence of more of the older men than perhaps ever before in the history of the Mission. The Revs. Whittemore, Clark Moffett, Lee, Bernheisel and Underwood were all away, the latter confined in bed with a broken knee.

Bishop Hoss of the S. Methodist Mission arrived in Seoul on the tenth of Sept.

The Council of Missions again changed its date to accommodate the members who had come to the city for Dr. White's Conferences, and for the Presbyt. Annual Meeting. Mr. McCrea, N. Canadian, was elected chairman. Its opening meeting was held Sept. 13th. The Conferences, the Annual Meeting, and the Council made stirring times, and brought missionaries from nearly every part of the country together, so that it was found difficult to provide suitable quarters for all. It does each and all good in the highest sense to thus come in touch with the workers from remote stations, all of whom were most cordially welcomed by the whole community.

Our American Consul Mr. Scidmore has returned and we congratulate ourselves not only on having him here again, but on the prospect of having his honored mother Mrs. Scidmore and his sister, the well known authoress, with us soon.

A number of new workers have come out to the Presbyterian Mission.

Rev. and Mrs. Edward Alexander Renicke, Miss Margo Lewis of St. Paul, a graduate of the Univ. of Minn. who has taught a year at Mt. Holyoke.

Rev. and Mrs. A. F. DeCamp, who have come to work independently, but in connection with the Mission.

Miss Maud Trissel, who is to have charge of the foreign school at Pyeng Yang.

We are informed that workers have also arrived for some of the other missions, but regret very much that no one in those missions has sent us the names. We would remind the missions again that the editor is entirely dependant on them for news of this kind, and it would be wise to have a reliable reporter appointed in each station.

The Rev. Dr. Pierson editor of the "Foreign Mission Review" hopes to be in Korea for about two weeks in the coming month of November.

We are asked by the committee to notify friends that the Church Libraries promised by the Tract Society, are not yet available, but that notification will be sent out, as soon as they are.

The engagement of Rev. Mr. Collyer and Miss Carrol, both of Song Do has been announced. Our best wishes to both.

Dr. and Mrs. Henry McCracken reached Seoul on the third of Sept. and left on the eighth. Dr. McCracken is widely known as the Chancellor of New York University, who has worked indefatigably for that institution for many years, and has been the means of obtaining its present magnificent site, and beautiful buildings. He preached thru an interpreter to the Koreans and also to the missionaries in the afternoon, and honored the Annual Meeting by his presence.

It is reported that Mr. Christlett the newly appointed agent for the Tract Society is now on his way to Korea.

Mr. H. E. Bostwick, whose residence is at the Hotel Jefferson, San Francisco, asks that missionaries passing thru that city call upon him, or let him know by telephone or otherwise of their presence, that he may have the pleasure of meeting them, and of giving them any possible assistance.

We should strongly advise that this invitation be accepted, as it certainly will be by all who know Mr. Bostwick.

A postal card dated Aug. 17 from Sweden, from Mr. Snyder who left Seoul in Aug on his way to America, tells us of a large conference which he was attending there, and of the great interest which many there feel in the work in Korea, and of many prayers offered for the church here.

A letter from Mr. Clark of Seoul written on the steamer notes the fact that many travellers and globe trotters come to Seoul who never meet a missionary, or hear a word of mission work, and he pleads that some steps be taken, by which certain persons might be ready to meet and greet such, and show them what is being done, or that notices be posted at hotels and steamer landings informing strangers how to come in touch with missions. In our opinion, however, people usually find what they come to see,w ith very little trouble. The man who is hunting tigers or curios will find them, and he who looks for missions will fall over them at every corner.

The Y.M.C.A. is rejoicing in two new teachers from Toronto, Mr. H. Hylton and G. F. Turner, both from England within 4 years. The former is an experienced machinist, and the latter a cabinet maker. A cordial welcome to both.

On the night of Sept. the 3rd a large party reached Seoul on the train coming north from Fusan, most of them were new arrivals from America, and several were either newly married, or those who were anxious to go thru that ceremony as soon as possible. Among them were Mr. and Mrs. Reinicke new Presbyterian missionaries, Mr. Lampe who was returning with his bride, Rev. J. D. Van Buskirk of Chunju and his newly landed future wife, Mr. and Mrs. Wm. Blair of Pyeng Yang and family, Miss Lois, Mr. Lee's sister, and Dr. Reid of Songdo, and his bride to be, also just from America. To meet them a large crowd of the younger missionaries went down to Ryongson the station just south of Seoul, and boarded the train like a storming party, with rice, trumpets and various musical (?) instruments. The Japanese conductor unused to the civilized customs of America was alarmed, evidently was convinced Bedlam had broken loose, and it is said he was proceeding to make arrests, when Mr. Winn who understands and can speak Japanese, explained to him, and all was well. In the station at Seoul, others were waiting and a general hand-shaking and rejoicing followed. As a public notice of annexation had gone out, but as the foreign officials had as yet received no official notice, it was not known under what status, that of Japan, Korea or America, foreigners here existed, or what would now be the legal marriage form, so the unwed, who had hoped to be united the following day, were forced to wait until the nineth. On the 10th Dr. and Mrs. Reid went to Song Do and Dr. and Mrs. Van Buskirk to Chunju.

For the following two interesting items, we are indebted to Mr. Kerr.

Mr. W. E. Blacktone, the author of "Jesus is Coming," who has spent the past year in China distributing Scripture portions under the Lyman Stewart fund, told the Mission of his work, with the result that the Mission has made a request for a million copies of large-size picture-cards, with a description of the picture below and on the reverse side a brief statement of the Christian faith. Those who desire to make use of these cards can doubtless obtain copies by applying to the Publishing Fund Committee after the receipt of the cards. Due announcement will be made.

A most enjoyable concert was given on Friday evening Sept. 9 in the small hall of the Y.M.C.A. building. Readings, vocal music, and instrumental, including piano, organ, mandolin, banjo, cornet and violin, united to make a program which was thoroughly enjoyed, not only by the members of the Pres. Mission, but by the members of the other Missions who had been thronging into the city for the various annual meetings. More time for preparation would have produced a concert of which professionals need not be ashamed.

An interesting letter to the FIELD from Mrs. Dr. Rosetta Hall of Pyeng Yang, arrived in August. Mrs. Hall speaks with enthusiasm of the Edinburgh Conference. "There were a lot of us," she says, mentioning Bishop Harris, Drs. Moffett, Jones, Reynolds, Revs. Bernheisel, Robb, Becker, Miller, and Cram, with their families, most of them on their homeward route on furlough, and also Misses Wambold, Ivry, and Irvin, and Hon. T. H. Yun. "We were so proud of him," she continues, "he was upon the Conference platform a number of times. Bishop Harris did splendidly for Korea on co-operation day too." Mrs. Hall tells one interesting incident of her travels which must be intensely amusing to friends who know well the quite quakerish Methodist lady missionary, who cares nothing for dress and display, little for anything but Christ's Kingdom. In changing cars, they could find no porter but one already engaged to carry the baggage of another person. The packages were heavy and many, and Mrs. Hall with characteristic energy, and readiness to help, siezed the most precious possession of the stranger, an enormous hat box, with the laudable intention of assisting the porter and getting all hands settled the sooner. She says, "It seemed quite impossible for him to grasp the hat box, and as it was light even if bulky I grabbed it up for him and we hustled on, to be confronted shortly by the owner who thought I was stealing her hat! She reported me to an officer, and as they spoke German which I didn't, for a time it looked as if I had risked our chance of reaching our destination according to schedule." The vision of dear Mrs. Hall arrested for purloining millinery, now that we know she escaped, is something to draw a smile from a man with the toothache. She says that, "*After my quickly handing over the hat box*, the *lady* jerked the rest of her baggage from the porter, and, after more loud words, we were allowed to pass on." How vividly one beholds the picture! The irate owner, of a mammoth "creation," the officer of the law in his awful official dignity, the blushing and meek lady missionary, caught in the act, with the goods in her hands! Mrs. Hall has the hearty congratulations of the whole Field on her remarkable escape, and if a word of advice is permissible, we would urge that in future, when benevolently inclined to assist European porters, she carry something which can be temporarily concealed beneath her coat, in case of the sudden appearance of suspicious owners.

NOTES FROM THE STATIONS.

KANKEI.

The picture on the cover of this issue represents Kang Kei Church regarding which Mr. Rhodes has sent us the following item.

KANG KEI CITY CHURCH.

Is located on a bluff just inside the city wall overlooking the river on one side and the city on the other.

The man in the foreground is Mr. Ni the first Christian in Kang Kei. He, while a mere boy believed eleven years ago because a colporteur came to Kang Kei and preached to him. He manifested his zeal from the very beginning by giving all his money for a Bible. The colporteur Mr. Kim graduated from seminary this year and his first Kang Kei convert will graduate next year. Ni is one of our helpers in charge of Eui Won circuit. He is young, zealous, with a beautiful Christian character and loved by every body.

SYEN CHEN.

Miss McCune sent a note in the latter part of August. Mr. Ross has just come back from Yong Si and reports 100 new converts in that place. They had a good class.

SONG CHIN.

Dr. Grierson replies to a plea for a report with these brief lines:—

Many thanks for your kind invitation to contribute news to the FIELD about the work. How I wish I had the time to tell a story about the goodness of God in these parts. We have had wonderful growth during the past two years, and had we some missionaries to look after the work could tell a tale worth telling; but alas, the policy of our home Board and of the Mission on the field is such that in this great Northern territory work is piled mountains high upon the one or two so-called missionaries who are here. My own work is so great and varied that I am like a man attacked by a dozen enemies, not knowing which to hit first, and pressed from all sides. I am becoming affected with that worst of all human diseases—Self-Pity.

I shall have only to acknowledge your note, tardy though I am and ask you to pardon me from writing at length, though there are many things to say. Were I start on any one line, I would write so long that I would neglect some pressing duty at hand.

We are all well except two of the kiddies who have the whooping cough just at present.

We have a Helpers' Class coming on next week, and expect a large number from our immense field. Pray for us that we may have strength for the work. We are the most to be pitied in all Korea—there you see, Self-Pity again.

FUSAN.

Mrs. Winn writes as follows:—Fusan has many visitors this summer. In the Presbyterian (North) Mission, the Bruen family and Mr. McFarland of Taiku, Mr. Greenfield and baby, and Miss Greenfield of Seoul, all spent a month or more here; and Mr. Kagin of Chong Ju and Miss Cameron of Seoul were each here for a part of August. Among the Australian missionaries, Miss Clark, Miss Scholes, Mr. and Mrs. Legall have been Fusan visitors. Mr. and Mrs. Currell of Chinju are also expected.

"Fusan is the coolest place in Korea in the summer," say the old residents, (who ought to know) and the new comers and those who have spent their vacation here are very ready to affirm that it has been delightfully cool most of this summer. With its cool sea breezes, sea bathing, sailing, and well shaded compounds perhaps Fusan will yet be *the* summer resort, of all Korea at least, for tired missionaries.

Our local Korean church work is well looked after this summer Rev. Mr. McFarland of Taiku, intending to come here to rest during his vacation, very kindly consented to take charge of the church in the absence of any senior pastor of Fusan station. Upheld, and assisted as far as possible, by the other members of the station, Mr. McFarland has taken hold of a very difficult situation with a firm but loving hand. Lax financial methods in the church have been corrected. Incompetent officers have been dismissed and new ones installed. One whole week of daily prayer-meetings was held and the doctrines of sin and repentance strongly emphasized in the preaching. We have not had any marked, demonstrative revival in the church, but there has evidently been some deep searching of hearts. One young man who was dropped from the roll several months ago has recently made both private and public confessions of his wrong doing and been reinstated and will prove a worthy and very useful Christian we confidently believe. This and other signs give us much hope for a bright future for this church, and steady progress both numerically and spiritually, is expected.

R. E. W.

ANDONG.

Mr. J. Y. Crothers writes from Andong:—All those assigned to this station are now residing here, and the work is beginning to take on the aspect of a full fledged station, though not formally set off as yet. Three Korean services are held each Sabbath, a Bible study class for men on Tuesday, the general prayer meeting Wednesday, a Bible study class for women Thursday, taught by Helper Kim and Mrs. Welbon, and a catechumen's class Friday. This is the first time there has been any work especially for women in this territory, and very few of them were able to go to Taiku to the women's classes. For several hours aside from the regular services every Sabbath, the people are in the church singing, and last Sunday the leader was heard preaching zealously to some Japanese soldiers who had come for a sight-see.

The foreigners have a preaching service Sabbath afternoon, and a prayer meeting every day of the week.

Dr. Fletcher and Mr. Crothers take their language teachers and go to each market, where the teachers preach, and tracts are distributed freely, and gospels sold where people have the money to buy, but any who appear in earnest are not turned away for lack of a penny. The men eagerly ask for both tracts and gospels.

The organ presented by Mrs. Sawtell trebled the attendance the first two or three Sundays after its appearance, and is still a great source of curiosity to the Koreans.

The church has moved three times since last winter, each time into larger quarters, and now they have to be enlarged once more.

THE PRESBYTERIAN ANNUAL MEETING

The Presbyterians convened in Seoul and held their first meeting Sept. 4th in a residence at the extreme East end of the city, Rev. Mr. Sharp of Chai Ryung was elected chairman.

The following are notes of the most important actions taken by that body. We are indebted for these notes to the Rev. Mr. Wm. Kerr, to whom we wish to express most hearty thanks, as the regular reporter for this paper was unavoidably detained away, and but for Mr. Kerr's kindness we could not have presented so full and accurate a statement of what was accomplished.

A representative from the Eui Ju church brought letters from the Christians of the city and county asking that Mr. and Mrs. Whittemore and Miss Samuels be transferred to live in that city. The Mission, while deciding that a new station could not be opened there, left with the Executive Committee the responsibility of conferring with Mr. Whittemore to determine whether these workers should live in Eui Ju and retain their connection with Syen Chyun. Great sympathy was shown for the Korean brothers in considering this request, but it was realized that appeals like this are likely to come from many parts of the country, and that such divisions of the workers would mean eventually new stations.

The Mission Historian was given the responsibility of compiling from all available sources a history of our mission and its policies and their development primarily for the benefit of fellow missionaries throughout the world. Such a record will contain many valuable facts which at present are the possession only of individuals, and which will otherwise be lost. All the biographical material uncovered, whether used in the book or not, will be filed so as to be available for use at any time.

It was decided to hold language study classes for first and second year missionaries at Pyeng Yang, Seoul, Taiku.

In view of the difficulty of providing for the medical work of the various stations during the absence of the doctors on furlough, it was decided to ask the Board to provide an itinerant physician who should be moved from station to station as the furlough of the regular doctors fall due. Dr. Whiting's furlough comes next year, and the succeeding years will bring the furlough of other physicians.

With reference to the proposed university foundation, the Mission took the following action:

"In relation to the University and Educational Foundation plan under discussion during the past year, we recommend that the Mission appoint a committee; that it ask the other Missions to appoint like committees, and that these committees acting together on the basis of the already suggested constitution, draw up a constitution such as they shall agree upon and submit the same to their respective Missions for endorsement. At the same time they shall prepare and submit to the Missions a scheme for the propaganda of the plan. In this way we believe that the idea can best be embodied and developed and brought to command the unanimous support of all the Christian forces of the country, and the institution when established occupy that position in the system of Christian education which we hope for it."

The Committee consists of Dr. Underwood, Dr. Moffett and Mr. Adams.

It was decided that the college in Seoul be not started for the present.

Mr. Reiner of Seoul Academy was assigned to Taiku for work in the Academy there.

To give help to Pyeng Yang College it was decided to send Mr. E. H. Miller of Seoul Academy to teach there during the Spring term of the coming year, and Mr. Wade Koons of Chai Ryung to teach in the same academy during the Fall term. To help supply the vacancy of Mr. Koons Mr. F. S. Miller of Chung Ju is to itinerate 5 weeks in Chai Ryung territory, but Mr. Kerr of Chai Ryung is ordered to itinerate for a month in Andong territory while Mr. Bruen of Taigu and Mr. W. N. Blair of Pyeng Yang are to itinerate for 5 weeks in S. Kyeng Sang.

Mr. Hoffman was assigned to educational work in Pyeng Yang, and Mr. Phillips to evangelistic work in the same station, this to release an evangelistic worker after this year and make him available as the fourth educator needed in Pyeng Yang. Mr. Hoffman and Mr. Phillips are expected this fall.

Miss Lewis was assigned to Seoul for girls' school work.

Mr. Toms of Taigu was assigned to Seoul for evangelistic work.

Dr. Mills of Kan Kei was assigned to work in connection with the Severance Hospital and medical college in Seoul, the transfer to be made *on the arrival of a substitute for Kang Kei!*

Miss McKenzie was transferred to evangelistic work in Taiku, the change to be made on the arrival of another nurse.

Miss Forsythe, who is to arrive next Spring, was assigned to the position of nurse in the Severance Hospital, for which position she is being especially sent.

Preferred lists of future new workers:

Evangelists. Pyeng Yang, Kang Kei, Chai Ryung, Chung Ju.

Physicians. Andong, Kang Kei, itinerant physician, Syen Chyun.

Single Women. Seoul 2, Syen Chyun, South Kyung Sang, Chung Ju, Chai Ryung, Taiku, Pyeng Yang, Andong.

Nurses. Taiku, Chung Ju.

Andong was formally set apart as a station.

Mr. and Mrs. Renicke were assigned to Andong.

With the idea of allowing Dr. Johnson to enter evangelistic work as soon as possible he was assigned to medical work in Andong until the arrival of a successor, Dr. Fletcher going to Taiku.

The report on the Leper Asylum at Fusan showed that the building had been completed and is now occupied by twenty patients. Services for the inmates have resulted in the establishment of a church for the surrounding country. Regular instruction in the Bible is given. One poor sufferer walked all the way from Kyung Gui to avail himself of the shelter of the asylum. The engine for a launch for the use of the doctor has been obtained, but the hulk has not yet been built.

On the last day the Mission was very glad to have its devotional exercises combined with Dr. White's Bible Study. The only regret is that business required a continuation of the business sessions so as to produce any conflict at all.

Annual Meeting closed with the Sacraments of the Lord's Supper on the afternoon of Tuesday, Sept. 13. The devotional exercises had all been leading up to this, and had proved a splendid balance in the midst of discussion and debate.

Next Annual Meeting is to be held at Pyeng Yang, Sept. 3-12, 1911, the two previous days to be given up to committee meetings.

The following statistics are not entirely complete. So many of the missionaries left for America early in the year that full statistics were not available.

STATISTICS OF THE KOREA MISSION OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

To June 30, 1910.

Total Missionaries	113
Ordained Ministers, Native	10
Total Native Helpers	1,080
Places of Regular Meeting	1,157
Organized Churches (Included in the above)	65
Communicants	30,617
Added during the Year	7,091
Catechumens	25,477
Total adherents	105,982
Students for the Ministry	136
Number under Instruction in all Schools	13,157
Church buildings	895
Total Contributions	¥147,877.08

September 13, 1910.

Wade Koons,
Statistician.

M. E. Mission (North). 9 Month Report.

Members	6,590	Single Ladies	18
Probationers	18,134	Men	20
Seekers	22,457	Married Ladies	16
Gifts	¥37,904		

Amer. Pres. Mission (South).

Members	5,644	Other adherents	6,823
Catechumens	5,300	Groups	307
Gifts	¥11,720		

Canadian Pres. Mission.

Members	1,691	Missionaries, Men	7
Catechumens	1,970	Single Ladies	2
Other adherents	5,718	Married Ladies	5
Groups	287		
Gifts	¥11,624.92		

The following speaks for itself, we publish it with pleasure.

CONTINUATION COMMITTEE OF THE WORLD MISSIONARY
CONFERENCE, EDINBURGH, 1910.

OFFICES—WINDSOR BUILDINGS,
100 PRINCES STREET, EDINBURGH.

CHAIRMAN—MR. JOHN R. MOTT, LL.D.

VICE-CHAIRMEN.

MR. EUGENE STOCK, D.C.L. HERR PASTOR D. JULIUS RICHTER, D.D.

HON. TREASURER—MR. N. W. ROWELL, K.C. SECRETARY—MR. J. H. OLDHAM.

MEMBERS OF THE COMMITTEE.

Mrs. Creighton.
*Sir Andrew H. L. Fraser, K.C.S.I.
Dr. H. T. Hodgkin.
Sir George W. Macalpine.
The Rev. J. N. Ogilvie.
The Rev. J. H. Ritson.
The Rev. George Robson, D.D.
The Rt. Rev. The Bishop of Southwark.
*The Rev. R. Wardlaw Thompson, D.D.
The Rev. T. S. Harbour, D.D.
*The Rev. James L. Barton, D.D.
*The Rev. Arthur J. Brown, D.D.
President John F. Goucher, D.D.
The Rev. Bishop Lambuth, D.D.
Mr. Silas McBee.
The Rev. Canon L. Norman Tucker.
The Rev. Charles Watson, D.D.
The Rev. Professor E. Haussleiter, D.D.
The Rt. Rev. Bishop Hennig.
Herr Mission-sekretär Fred. Würz.
M. le Directeur A. Boegner, D.D.
The Rev. Lars Dahle.
Dr. J. W. Gunning.
*Count Moltke.
Herr Missionsdirektor Joos Mustakallio.
The Rt. Rev. Bishop W. H. Tottie.
The Rev. J. I. Marais, D.D.
The Rt. Rev. The Bishop of Gippsland.
The Rev. Bishop Yoitsu Honda.
The Rev. K. C. Chatterji, D.D.
Mr. Cheng Ching-yi.

(Those marked with an asterisk, together with the Officers, constitute the Executive Committee.)

DEAR FELLOW-WORKERS IN THE SERVICE OF CHRIST:

Nothing has been more striking in the preparatory work of the Conference than the strong desire expressed by leading missionaries in all parts of the world that some steps should be taken to draw the Missionary Societies and Boards closer together, and to promote co-operation and co-ordination in missionary work by the creation of some Central Advisory International Committee. The Conference has taken action in respect of this matter by the appointment of a Continuation Committee, which is instructed to confer with the Societies and Boards as to the best method of working towards the formation of such a permanent International Missionary Committee. It is obvious that in so important a matter it is necessary to proceed with the utmost caution and deliberation, and that it is desirable to advance in such a way as to secure the co-operation of the great majority of Societies rather than to aim at some ambitious scheme for which the time is not ripe. Pending the formation of some permanent organization, the Continuation Committee is of the opinion that there is a great deal that may be done at once along the lines of the Conference itself, and it regards this work as of sufficient urgency and importance to justify it in appointing a secretary to devote his whole time to this work.

The Continuation Committee proposes to take immediate steps to confer with the Societies and Boards as regards the possibility of creating some organ or body which might serve as a means of communication between Missionary Societies and Governments where the interests of several missions are involved. It was further resolved to carry to a more advanced stage some of the investigations initiated by the Commissions of the Conference, and to set on foot certain other enquiries which discussions at the Conference showed to be urgently needed. It has accordingly appointed Special Committees to investigate and report with regard to the following matters:—

1. Unoccupied fields.
2. The creation of a Board of Study for the training of missionaries.
3. The development of training schools for missionaries.
4. Christian education in the mission field.
5. Christian literature.
6. The securing of uniformity in statistical returns.
7. The appointment of an International Committee, composed in part of jurists, to draw up a brief statement of recognized principles underlying the relations of Missions to Governments.
8. The best means of securing a larger place for missionary information in the secular press.
9. The advisability of publishing in whole or in part the evidence received by the Commission on the Missionary Message.

The Continuation Committee desires to render any service in its power to missionary workers abroad, and is certain that it may expect from them the same generous co-operation that was given in the work of the Conference.

The most valued and memorable part of the Conference to many was the mid-day half-hour which was devoted daily to intercession for the coming of the Kingdom of God. We believe that in the months and years that lie ahead missionaries will experience in their work the answer to the prayers unitedly offered at this time. We trust also that the Conference will be the beginning of a new spirit of prayer in the Home Church, in which more faithfully than before many of its members will seek to share the burdens of those who are labouring in non-Christian lands.

With cordial greetings,
We remain,
Yours faithfully,
JOHN R. MOTT, Chairman,
J. H. OLDHAM, Secretary,
On behalf of the Continuation Committee.

FROM FARTHEST NORTH IN KOREA, TIDINGS FROM KANG KEI.

I. BUILDING.

Our station force has spent a delightful summer to the tune of the carpenters hammer and saw. The absence of anything more than the appearance of a rainy season has been advantageous to building operations.

Already by the middle of August the Albert Reep Memorial Cottage is almost ready for occupancy by Mr. and Mrs. Rhodes, their regret at not being permitted to attend Annual Meeting will be offset by the joy of moving into their new home. Also the Kennedy Hospital is under roof and most of the plastering (rather mudding) done. Across on the other side of town is Kang Kei's great new church building under roof. Surely it is a great year for Kang Kei.

II. KANG KEI OFFICERS' CLASS.

During the second week in August the officers' class for Kang Ke station's territory was held. In spite of our great distances men were present from every part of our territory,—15 leaders, 18 deacons, and more than 20 who were without office but who have charge of the work in new groups. It was a company of more than half a hundred earnest Christian men who had come at their own expense for a week's conference about church matters.

In addition to many business meetings and the daily conference hour they had two hours' study in the Word in the forenoon besides their devotional hour. The five *chosos* (local preachers in charge of circuit) and two colporteurs of our territory were all present. These together with the missionaries and the elder of the local church were the teachers, leaders, and speakers of the class.

The results of the class in the main were two;—first, a binding together of the leaders of our territory for an aggressive campaign. Owing to the newness of our work this has never been possible before. Second, a decision to do something for the women's work of our territory. The men from each circuit pledged a definite sum toward the support of a Bible woman for their own particular circuit. It is hoped to supplement this with mission funds and have the women study for three months each year in a Bible Training School.

On the last night of the conference the members were given an opportunity to speak. It was a continual love feast and showed how happy they all were. Of three men who arose in succession to speak, one came from a church 300 *li** to the south, a second from a church the same distance to the north, and the third from a church in China 300 *li* to the west. One of the *chosos* present must travel 1,000 *li* to visit once each of the churches of his circuit in China. Another *choso* in charge of the churches in Kang Kei county must travel 1,110 *li* in making his rounds and this over hard mountain roads. It is needless to say the missionaries have the same thing to do though they don't travel the circuits so often.

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* 100 miles.

III. KANG KEI'S NEW CHURCH.

Years ago the Kang Kei Christians began taking an annual subscription for a new church building. They weren't so very many nor were they very over crowded in their present quarters, but their church was prospering, they knew the size of this city and they believed the greater portion would become Christian. Besides they realized Kang Kei was destined to be the center of all the work in these northern counties, that a mission station here was possible and if so they would need a large building for Bible classes, etc. Furthermore many of our Christians are well-to-do business men—rich the Koreans say—with fine homes and they had righteous pride enough to want a nice church building and so like the far seeing practical men that they are they began in time to raise money, put it on interest, take more subscriptions and let them accumulate in order that they might be able to build without a great debt and without a great burden all at once. The result is they are building a church costing more than 3,000 *yen* and will be able to dedicate it with little or no debt.

Some effort was made to persuade them to build a small church with a view to erecting another building in another part of the city in the near future. But after the precedent established in Pyeng Yang and Syen Chen the idea of a big church gripped them hard and not without some reason for they argued the fact that this is a mission station and centre of the work here in the north, and because of this they must stand before northern Christians as a host, an example and a guide.

And so they are building a sixty *kan* church, capable of seating a thousand people or more and building it in such a way that they can add two wings to it and make it seat as many more. It is a rectangular building 84 by 50 ft. with the main part of the roof the shape of a T but the sides of the T not to be built at present. The stem of the T forms the main part of the building which has a main central part with ceiling 20 ft. high and a leanto around three sides—a row of *kan* or rooms which can be made into Sunday school rooms. The main roof is of Japanese tile and the low roof of Korean tile. Between the two roofs is a row of windows extending all the way around the three sides. It is purely a Korean building with mud walls and stone floor, the latter to be replaced in the future with double wooden floors. The contractors are Koreans from Chosan. Fortunately when it became evident that they were scarcely equal to their job a splendid carpenter arrived from Syen Chun. He had been trained by Dr. Sharrock, and has been the real foreman in the erection of the new church. As might be expected the building of the church has been attended by the usual number of sacrifices on the part of the Koreans. They have taken the usual number of unique ways to offer their mite;—high class gentlemen and coolies working side by side in erecting the great timbers. Much of the lumber from the river and nearly all the tile were carried to the church site on men's shoulders and backs by volunteers. Even the women helped in this way carrying great stones on their heads.

It goes without saying that people who build their church in this self-sacrificing way will love it most and offer the most acceptable worship to God within its walls.

REPORT OF W. B. HARRISON, MOKPO, KOREA, 1909-10.

After mentioning the unexpected removal of himself and family to Mokpo, Mr. Harrison continues as follows:

As soon as our goods had been moved and partially arranged, the local church, the boys' and girls' schools, the country churches and building a residence and dispensary all clamoured for attention so that I scarcely knew which way to turn. After a few months Miss Martain kindly relieved me of the girls' School.

BOYS' SCHOOL:—For the present the boys' primary and intermediate schools are combined under one roof and management. There were three teachers and an average attendance of about 110 scholars. The deportment and progress of the boys was good. A Field Day in the fall and a picnic in the spring made pleasant breaks in the reutine. During most of the year the boys met two evenings a month in Missionary society and two in Debating Society.

At Christmas they elected twelve of their number and paid their traveling expenses to go two and two on evangelistic trips through the country. There was much interest in the election as they all wanted to go.

The demand for industrial aid was so great that I waived my, doubts and opened an Industrial Department. During the three months of its continuance the average attendance was 47. The boys worked three hours and a half each day grading road and house sites and carrying building materials. They were paid three *yen* per month. Reckoning their work on the basis of coolie labor they earned about one third of what they received.

Bad weather and the lack of a superintendent and of equipment made it necessary to close this department. About half of the boys thus aided had to return to their homes in the country. It was a sad day for them and for me. The Korean educational department has sent us frequent communications telling what books we might use, and what books and songs we might not use, and calling for detailed report of every thing from the cost of our fuel and coal oil to the amount of the missionary's salary. This correspondence was specially trying because it had to be carried on in the to me unknown Chinese tongue. In my enforced absence, crisis arose on two occasions that threatened for a time to close the school. At this stage of development the presence and personal oversight of the missionary is necessary to the successful conduct of our school and I hope that arrangements to that effect can be made by this annual meeting.

In January I attended the meeting of the Business and Ad Interim Committees at Chunju. Having station treasurers may relieve the Mission treasurer of some drudgery but auditing so many sets of books is a heavy burden on the Business Committee, especially as the station treasurers are often not prepared to keep books.

In the men's Bible Class at Kunsan in February I taught Homiletics and the Shorter Catechism in two sections. The attendance was 260.

It was April before other business and sickness permitted the trip planned through our south-east territory to locate the new station. The other members of the committee started from Kwangju and I took the trip of 800 miles on horse back alone and met with the committee at Kwanju. Soonchen was selected as the location for the station the slow increase of our force makes its opening seem very uncertain.

As it was evident from the start that I would have little time to give to the country work, I turned over about half of my territory to my co-pastor Mr. Yun who held the spring and fall examinations and conducted two local Bible classes of a week each. His territory is included in the statistics. It was the last of May before it was practicable to take a country trip. One of the greatest difficulties this year has been my inability to respond to the many urgent appeals from the country people to come and visit them. Our country work is new for the most part and undeveloped. It needs oversight, the reports I have received have generally been very encouraging. At the one place I held examinations, 17 of the 32 catechumens were baptized and 40 of the 67 applicants were received as catechumens. Their pleasure in their half finished church was pleasant to behold. The poor women with no opportunity to make any money bring monthly to the meeting about a quart of rice each in little bags. These bags are collected and sold for the benefit of the building fund.

At the second place I was taken sick and after being confined to my cot for a day I thought it best to return home while I had the strength to travel. The misfortune of my inability to visit the groups has to some extent been overcome by the faithful services of my helper and colporteur.

MOKPO CHURCH.—During this year of joint pastorate with Mr. Yun the work of the local church has prospered. The Sunday morning congregation averaging about 550 being too large for the church has met in two divisions, the men in the church and the women in the academy building. The Sunday school of about 350 has been organized and taught in 13 classes. Teachers' classes for the men and for the women have been held during the week. The spirituality and zeal of the people have been of a high order considering their standards of conduct in the past. The whole congregation were organized into personal workers bands the community was districted among and a great amount of personal work was done. Besides this there is in each district of the town a man and a woman appointed to look after the spiritual needs of the Christians in that district. There has been some attempt made to start mission Sunday schools but these have not been very successful thus far. Discipline has been faithfully administered and several erring ones have thus been reclaimed.

In addition to paying the pastor's salary the congregation has supported a colporteur most of the year.

The need of a larger meeting house has given much concern. After much prayer and consultation the congregation decided to undertake to build a stone church 62 x 36 ft., a huge undertaking for an impoverished people. They have to start on the present building and lot for which the Station gives them $500.00 and another site. The Mission has also promised them $450.00 on condition that they raise twice that amount. They have recently subscribed $350 00 and expect to raise more as the building progresses. Some of the women showed their zeal by bringing their silver rings and hair ornaments and one man proposed selling his house if it is necessary in order that the building may go on. Most of the stone and timber needed are on the site. By the removal of Mr. Yu to the Soonchen the new station, the church lost a valued elder and has only one elder left. The approval of the Presbyterian Committee having been secured another elder and two deacons were elected. They will be ordained after they pass the examination on the prescribed course.

STATISTICS.

MOKPO CHURCH:

Baptized during the year 62, Total membership 100.
Catechumens received during the year 111, Catechumens on roll 99.
Total contributions 495.87 *yen*.

VILLAGE GROUPS:

Baptized during the year 242, Total membership 454.
Catechumens received during the year 447, Catechumens on the roll 725.
Total contributions 1,030.00 *yen*.

H. B. HARRISON.

Although another paper on this Conference has been in the FIELD this treats the matter so differently it has been thought best at the risk of some repetition to insert it.

KOREA'S FIRST Y. M. C. A. STUDENT CONFERENCE.

MR. BROCKMAN.

Hidden away in a mountain valley north of Seoul is an old Buddhist retreat known as Chin Kwan Monastery. Behind the temple, the mountain slopes, covered with irregular boulders, rise to considerable height. The noise of the wind in the pines of the temple grove, and the constant roar of falling waters in the mountain stream nearby only serve to intensify the mountain stillness, and to bring thoughts of the power and eternity of the Creator. It would be hard to find a more delightful place in which to hold communion with God.

Here, on June 22nd to 27th, under the auspices of the Y. M. C. A., a band of Christian young men was gathered together in Korea's first Student Conference to consider the best methods of advancing the kingdom of God among the students of Korea.

One wonders that the Buddhist priests seem to have so little sense of reverence for their temples and Gods, and so little feeling of resentment at what we would consider their desecration. The priest gave up most of their rooms to the Korean delegates, while the foreign speakers and delegates spread their camp cots and hung their mosquits nets in the temples themselves, surrounded by heathen Gods. Many a fervent prayer for the presence of the Holy Spirit rose from the feet of Buddah to the throne of God. The meetings were held sometimes in a large Korean room in the priests' quarter, sometimes under the shade of a grand old tree in front of the tablet to a mountain God. As one looked at the old Buddhists muttering prayers the meaning of which they did not know, or clanging cymbals and beating drums before their idols, and then looked at those earnest young Korean students singing the grand old Christian songs, praying for the presence of Holy Spirit, and conferring about the work of the Master among students, the contrast between the Korea of yesterday and the Korea of to-day was very vivid, and thoughts of the Korea of the future constantly came to our minds.

At this first conference the leaders thought best to keep the number of delegates small and to invite only a few of the best men from the schools, in order that the tone of the conference might be deeply spiritual. The total number of delegates enrolled was fourty-six, representing ten different schools. Some came as far as three hundred miles to attend. In addition there were in all, sixteen speakers, including four nationalities, English, American, Japanese and Korean, and six denominations.

The daily program, as carried out, was as follows: at 6.00 a.m. one of the big temple gongs served most effectively the purpose of a rising bell. The interval from that time until 7.00 was observed by leaders and delegates alike as a quiet hour, thus starting the day aright. From 9.00 to 9.45 all met together for a most helpful Bible study in the Gospel of St. John, led by Mr. P. L. Gillett, Gen. Secretary from the Seoul Y. M. C. A. This class was valuable, not merely from the new light thrown on the Gospel of John during the five brief lessons, but far more in furnishing a guide to systematic Bible study. This was followed by an hour of real conference, led by Mr. F. M. Brockman of the Seoul Y. M. C. A. on such practical subjects as "Work for New Students," and "Bible Study for Students." On one morning this was varied by an interesting address from Secretary Niwa of the Japanase Y. M. C. A., on the subject of the responsibility of the student to the rest of the world. Platform addresses on different phases of student work filled the period from 11.00-12.00. Among the speakers at this hour were Dr. Gale and Dr. Underwood, who have been called the Speer and Mott of Korea.

The afternoon was given up to recreation. Indoor baseball, Japanese fencing, *jiu jitsu*, and similar sports, new to most of the delegates, furnished much amusement. Imagine it; Korean boys playing baseball in the court of a Buddhist temple; this exercise put one in good trim for a refreshing dip in the cold mountain stream.

After the evening meal life work meetings occupied the hour from 7.00 to 8.00. This service was opened with an address on "The Value of Decision" by Mr. Kim Kui Sik of Seoul, a young Korean of rare oratorical powers. The callings of medicine, teaching, and the ministry were most earnestly and forcefully presented by Dr. H. H. Wire of Chemulpo, Rev. A. W. Wasson of Song Do, and Dr. J. S. Gale of Seoul, respectively; the series being closed by a strong address on "Essentials to be considered in determining one's life work," by Bishop Turner of Seoul. The day was closed by a series of earnest, heart-to-heart talks on deeply devotional subjects by Pastor Yang of the Korean Church at Sun Chun. Would that each speech could be reported, but that is impossible in an article of this length. Enough has been said to give the reader a good idea of the nature of the program.

But any account of this gathering would be incomplete without mention of *the* character of the conference, Hon. Yi Sang Chai of Seoul. This old Korean noble-man (for a man nearly seventy years old is considered a very old man in Korea) has an interesting history. For years a bitter opponent of Christianity, Vice-president of the Independence League, imprisoned on account of his connection with this organization, converted while in prison, he is now a Bible teacher in the Seoul Y. M. C. A. Whatever was going on at the conference, you were sure to find Mr. Lee Sang Chai in the middle of it. He was the spirit of the meetings, led several of them, helped pray the conference through, did much personal work on the outside; and yet in the afternoon you would find him out in the hot sun, bareheaded, playing baseball with the students, with the enthusiasm of a boy in his strong, weatherbeaten old face: and when the boys went to the creek for a bath, he went along too. A Korean noble, and yet humble as a child! His influence among the Koreans is something tremendous.

When one thinks of the results of the conference, who knows what this may mean to Korea in the future? If it means nothing more, certainly it has already strengthened the purpose and deepened the spiritual life of young men who will some day be heard from in Korea. No doubt of that. Among them are divinity students and medical students who have already chosen their profession, and who will be more spiritual preachers and more spiritual doctors as a result of this conference.

If you could only have been present at the farewell meeting! The boys had, of their own accord, formed the habit of scattering out over the mountain side in secluded spots for Bible study and prayer alone with God. The last day was made decision day, and they were especially urged that day to go apart with God and consecrate themselves afresh to His service. This they did; and then, that evening, they arose, one after another, twenty-two of them, and pledged themselves to follow the Lord's leading wholly for the rest of their lives, at whatever cost. This was done calmly and quietly, without any emotional sermon proceeding. Think what the conference has meant to those boys!

But the influence does not stop here; for, many times a day, the students were reminded that they were representatives, and that they were obligated to pass on to their respective schools what they were learning. Who can measure the result of this influence?

This conference was planned in prayer, and carried out in prayer—prayer that this first meeting might, with the presence of the Holy Spirit, be deeply spiritual in tone, and so determine the tone of future conferences. We believe that this prayer was answer. Will you join with the leaders in praying that this conference may become a great factor in winning the students of Korea for Christ?

The following paper was to have been read at Woman's Meeting of the Annual Meeting but was mislaid.—Ed.

FOREIGN WOMAN'S EVANGELISTIC WORK IN CITY AND COUNTRY.

The topic and sub-topics assigned to me seem so formidable and, for one of my limited experience, so difficult to follow that I think I shall not follow them at all but just give you some notes which may touch the subject or be helpful upon it.

Upon leaving Seoul for Andong there were many questions to consider and each one seemed to be of first importance. Being the only foreign woman in a parish of 400,000 one had to stop and think just how she could be most helpful to the evangelistic work, and also before rushing in with some over-zealous ideas to see before too late just where she might not be a real hindrance.

The situation is rather an unusual one—56 church groups besides 54 smaller groups or prayer-meeting places with 3,000 adherents, 117 only of this great number having received baptism and only 20 of these are women! The fact that the work is all so new makes one's responsibility greater.

Four years ago there were not 100 believers in the whole field and this remarkable growth has all been within the last year. Here in Andong a city of 15,000 the work was opened just one year ago by one of the leaders and 7 members (5 men and 2 women) composed the group. Not one of them had been baptized, but the little group has grown until it now reaches 75.

There are only 4 baptized women here and they are wives and relatives of helpers and colporteurs moved in from other places.

At present there is no one who can be used as a Bible woman or even an assistant. Upon our arrival we opened a Thursday afternoon class for the women and after the large numbers who came for a sightsee were sifted down to those who really wished to study we have left a regular class of 26 women besides a few young girls.

Feeling very strongly that one of the best ways to uplift the country women is thro the co-operation of our Korean helpers, leaders and colporteurs, I asked for the assistance of Elder Kim who had just returned from his studies at Pyeng Yang Theological class.

Of course he was busy, but so is everyone, and he readily gave us an hour. This has been most helpful in getting started. Of course some Korean men may not be as helpful but Kim has had years of experience with the Moksa at Muntaps and he knows what the women need. He makes the lessons very simple, is full of questions and gets his answers too.

After he leaves the room I take up the lesson he has given, going over it again and reviewing it with them. They study during the week at home and Mr. Kim always reviews the lesson with them before taking up a new one. There is a class Friday night at the church for Catechumens which many of these women attend and at present this seems to be about all the women can take in.

The rule was made when we arrived that the children and I could not see sightseers at the house and we have never been the least annoyed nor found that "our custom" caused any unpleasant feelings.

The Christians are ready to see that it is the only sensible way and they as well as the heathen Koreans have more respect for us and for the Gospel we teach if we demand at least as much regard for our customs and politeness from them as they show toward their own people. I really believe we lower ourselves in the eyes of the Koreans and the cause for which we came is not aided but rather evangelistic work may be hindered if we accept as a matter of course rude sightseeing and idle curiosity. The Koreans themselves have been heard to say that they supposed it was an American custom since no Korean lady would make herself or her house so common as to admit crowds of uninvited strangers. Of course we should be willing to make any sacrifice of privacy or time if we felt that this was the best use of one's strength and time, but leading Koreans tell us that instead of advancing the Kingdom they consider it a real detriment to the work.

Another rule made years ago when itinerating and which I find a wise one here is never to go out of the gate without being accompanied by one of the house boys or a Korean woman. The men and boys on the streets are quiet and even courteous for it never takes more than a word or two from the attendant to scatter the noisy crowds which gather so quickly when a foreign woman passes by. Regretting that I can not take the questions up and speak more fully and intelligently upon them but wishing to assure you all of my heartiest sympathy and interest in the discussion of these questions and the prayer that this coming year may see even greater blessings upon the work so dear to the hearts of us all—the bringing of these Korean women to the foot of the Cross.

SADIE NOURSE WELBON.

Woman's Day at the Presbyt. Annual Meeting in Seoul in Sept. was an interesting and profitable one.

Miss Wambold was called to the chair, and with a few exceptions the meeting proceeded according to the following programme prepared by the committee:

PROGRAMME OF WOMEN'S MEETING.

1.	Greetings to New Recruits	Mrs. McCune.
2.	Bible Women	Miss Wambold.
3.	Problems in Girls' Schools	Miss Snook.
4.	Foreign Women's Evangelistic Work in City and Country	Miss Mills.
5.	The Young Women's Association	Miss Mills. Mrs. George Winn.
6.	Native and Foreign Nurses	Miss Shields.
7.	Relations of Missionaries to each other, Foreigners and Home Societies	Mrs. Johnson. Mrs. Sharpe.
8.	Our Children	Mrs. Avison. Mrs. F. S. Miller.
9.	Secret of Power	Mrs. Whiting. Miss McKee.

We regret very much that we cannot give a detailed report of the various papers and discussions, but we shall hope in another issue to give some of the papers which were read. A beautiful and inspiring address of welcome was made by Mrs. McCune to the new arrivals, giving them threefold reasons for joy in their coming, 1st in their own joy and privilege, 2nd in the help they bring to us on the field, in their fresh enthusiasm and thirdly and chiefly for the blessing they are to be to the Koreans.

The first address, given by Miss Wambold, dealt with the qualifications necessary in a Bible woman, not too young, retiring, willing to help in little things outside of class, maintain order, etc. Some of the suggestions made were most excellent, one of these that the missionary have prayers with the Bible woman every day, following a consecration course, and one was that on arriving at a place, she sit on the porch and give all the women a full sight-see, and that only when they had been satisfied should the preaching come in.

One other suggestion we think would not be amiss. That we consider with delicacy and thoughtfulness the comfort, and self-respect of our helper, that we do not ask her to walk too far, or to perform menial service which would make her "lose face" in her own eyes or those of the Koreans, unless she happens to be a servant, and to be known as such, and also that we carefully oversee as much as possible her separate work and spend our best effort in preparing her for the lessons she is to teach.

On the question arising whether it paid to pay Bible women for work done when the missionary was not with them; Mrs. Sharrocks showed that it had been a great success in Syen Chen; Mrs. Avison that careful direction was necessary, but that one could keep 2 women busy all the time, if she had the time to prepare and superintend them. We would instance one Bible woman, who working about 25 days each month, has since last April, read the Bible and preached to between 300 and 400 women each month, has sold 23 New Testaments, and 200 other portions of the Bible, for which she handed in 16.81 *yen*.

Mrs. Ross of Wonsan reported that many Bible women study every morning and work afternoons for 6 months when country travelling is not practicable, and travel in the country the other six months.

No report was given us we regret to say of Miss Snook's paper and we hope that some one will embody what she said and the discussion in an article for a future number.

The fourth topic was taken by Miss Mills by request, as neither of the other ladies who were appointed were present. Miss Mills spoke for Miss Samuels, and of what she had learned in seeing her work. The first point made was the advantage of long classes, at least six days, and sometimes two weeks, on the ground that the women do not get the right atmosphere just at first, and the longer the class the more the work will tell. Miss Samuels' experience would recommend from two to six weeks' teaching in the big centers.

Her second point was that, *love and perfect courtesy according to the highest U. S. standards and Korean custom, be exhibited in all relations with all Koreans.*

The 3rd point emphasized *personal work*, urging that nearly all hours out of class be spent in individual talks, and in hearing their troubles and problems.

Again the necessity of absolute simplicity of teaching for new believers, and kindergarten methods as far as practicable was pointed out. In the discussion following some one asked what about sight seers in our homes, and church people at our homes? To which Mrs. Sharrocks replied that those who could not go out to them on account of home duties ought to be glad to have them come to us, and even sell safety pins and soap to attract them. But she advised showing them only the front room, parlor and study, and never let them go without a talk on religion. If you are busy a native Christian woman can do this perhaps even more acceptably.

Mrs. Winn and Miss Shields, Mrs. Johnson and Mrs. Sharp, then followed with most interesting discussions on Y. W. C. A. and nursing, and our relation with other missionaries. Mrs. Avison and Mrs. Miller gave most helpful suggestions about children. We shall hope to enrich future pages of the FIELD with some of these, only regretting that all could not have been present to hear the fruits of the experience of those who have been tested and tried.

The afternoon closed with an uplifting devotional service under the guidance of Mrs. Whiting and Miss McKee. It is hoped that more and more this feature of our annual meeting may be recognized and made a help to us all.

ANNUAL REPORT OF L. T. McCUTCHEN, '09-'10.

The church year just closing has emphasized for me a conviction of the privilege of service for the Master in this country and at this time. There is no joy comparable to the joy of service in the Master's harvest fields, except it be the joy of fellowship with Him. Truly one has repeatedly experienced fatigue—physical and mental, it is like a little practical incident being enacted before me. As I write my hired man is very busy digging and bringing to the cellar load after load of fine sweet potatoes from the patch we had planted. They have born phenomenally. The man is doing hard work. He said to me at noon: "Last year the potato crop was very poor and we had few to harvest, but this year it is 'chamie manso,' *i.e.*, we are delighted with the yield and are having a great time." God is giving us great results from the seed sowing and work in His spiritual field. We are busy and sometimes get weary with the work but we are having a great time. It is "chamie manso."

My year's work may be classed under four heads: Five months of itinerating, including time spent in examining candidates for church membership, administering sacraments and conducting country Bible classes; two and a half months of teaching the leaders gathered together for Bible study in our own or other stations; four weeks of special effort in connection with our revival services in the city churches and about three weeks of work among the country churches presenting the 1,000,000 souls call and organizing the effort. The remaining three months since last Annual Meeting have been broken up into little snatches of rest in the home between country trips, work in the city, study and preparation for special teaching and conference and special meetings relative to the rather serious difficulties in the south-western circuit of the station's field.

ITINERATING.

During the year there have been received upon examination into full church membership in the north-eastern and south-eastern circuits a total of 451 members. In the north-eastern circuit, the more advanced of the two, our baptisms were 317; while in the south-eastern circuit, the section over which Rev. P. S. Kim was assigned co-pastoral oversight with me by Presbytery last fall, we report the splendid addition of 134 members, almost trebling the baptized membership of that field.

During the year we have held in the two fields twenty primary and seven two-grades Bible study classes. I have been privileged to teach in only five and Kim Moxsa in about the same number of these. The other work has been done about half and half by helpers and by laymen. The total enrollment in these country classes is about seven hundred.

Similarly in work for women nine study classes have been very profitably conducted in different sections of the field by Mrs. McCutchen, Misses Tate, Rankin and Buckland, about half of this work was done by Mrs. McCutchen. In addition some primary classes—4 classes—have been taught by the more advanced of our women.

We in both men's and women's work are entering upon a stage in the work where with people assistance in the preparation over native members can be entrusted with the responsibility of the primary classes.

INSTRUCTION.

In the teaching at the station I include two weeks' work with our large 600 enrollment Winter Bible Class for men; four weeks of work in the Theological Seminary at Pyeng Yang, Mar.-Apr., and three weeks' work in our Summer Bible School for men, July. This latter is in its initial session and consequently being taught in one grade. We have enrolled in it 70 men and good work is being done. We look forward to making this a fitting school for our lay workers, a course of a month annually extending over a period of eight years during which time we plan to cover the Bible is briefly what we contemplate for the Bible School. Pray that it may be a great factor in the work in our province.

THE MILLION SOULS MOVEMENT.

In response to that splendid watchword raised by brethren assembled in councel in Seoul last fall,—a million souls for Christ this year!—it has been my privilege to take the word of challenge to the faith to God's people to those of the north-eastern circuit and to receive from them in response to the appeal promises to spend an amount of time aggregating something over eleven years and to buy for free distribution 2,112 copies of Mark's Gospel.

Early in July our little body of workers who were left at the station for the summer months were greatly assisted in our campaign in behalf of the unsaved in Chunju by the assistance of Pastor Kil of Pyeng Yang, who kindly consented to come down and assist us in a series of special meetings. We made a thorough canvass of the city attempting to reach the men and the women separately of each home and tell them the story of Jesus. God was with us and gave us great joy and refreshing of our own hearts and encouragement in the work. In response to the strong faithful earnest appeals from the pulpit and the earnest prayers of God's people 353 definite decisions for Christ were made by the members of the congregation who came together night after night to have the Word. We praise God for His grace. The Christians are animated by a new love and watchfulness and our Laymen's workers band with definite sections of the city assigned them, are doing earnest work among the groups and in the cottage prayer-meetings in which they are having much encouragement. Each week new decisions are made for Christ.

So the weeks and months are very very busy but very happy weeks in the Master's service. I thank Him for giving me good health and the opportunity of working steadily with Him during this year in the church's life in Korea.

MISCELLANEOUS.

I have wellnigh crowded out the record of the opening of our Chunju 2nd church, the S. Gate church. A neat little 16 × 32 ft. building with a porch on one side was ready for occupancy by the 1st Sunday of the new year.

NORTH-EASTERN AND SOUTH-EASTERN CIRCUITS (ADDITIONS).

Baptisms during the year	431
Total Baptisms of the field	1,083
„ Baptized Infants	69
Catechumen received during year	337
Total Catechumen	491
Total Church constituency	2,500

During the year eight additional meeting places have been started. In addition to the 62 groups of the field 30 separate prayer meetings are maintained. During the year three elders have been ordained. Three men and one woman workers have been maintained in the work of the field, native contributions for all causes amount to 1,151.94 *yen*.

Much voluntary preaching has been done by men and women of the field and sweet testimony to the power of the Cross given in the lives of those saved by grace.

Six primary schools have been maintained at a ttalo cost of 655.95 *yen*. The enrollment of pupils in these schools reached 121, practic all twice what it was a year ago.

On that Sunday we colonized with a baptized membership of 30. And soon after that our membership was increased by the reception of thirteen new members by profession of faith and three by letter. On last Sunday there were 110 present at the service. There are some good workers in the congregation and it is a pleasant people with whom to work.

Finally, brethren, we are striving to do this one thing. "Leaving the things which are behind reaching forward to those which are before we press towards the prize of the mark of the high calling of God in Christ Jesus."

Chunju, July 25, 1910.

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CHONG DONG, SEOUL, KOREA.

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PASTOR CHOI PYUNG HURN.

SEOUL KOREA

THE KOREA MISSION FIELD

For the Kingdom is the Lord's: and He is the Governor among the nations. PSL. 22:28.

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NOTES ON PASTOR CHOI PYUNG HURN'S LIFE.

Born 1858.

Studied Chinese. Sought something to enlighten his mind. As he came to Seoul from time to time to attend *Kwa Ga* (Government Examinations) he came in touch with some of the members of the early Progressive Party, as Soh Kwang Pom, Dr. Jaisohn and others.

At that time he heard much about western civilization and read a number of books that were published in Shanghai, and at that time came across a book which said that the secret of western civilization was Christianity. This set him to thinking.

In 1888 heard more about the Word from Mr. Appenzeller. Baptized 1893. Began preaching 1895. Became a preacher 1898. Ordained Preaching Deacon 1902, and Preaching Elder 1909. Resigned from government office twice to preach the Word. Was one of the first leaders of the Independence Club, but gave up all idea of politics after Dr. Jaisohn returned to America, and when he saw that conditions were not hopeful through political channels alone.

Pastor of Chung Dong M. E. Church for many years.

First of the Korean *Moksas*.

Author of "Discourse on the Difference between Roman Catholicism and Protestantism," and "The Mirror of Light on a Holy Mount" (a Christian Allegory somewhat like Pilgrim's Progress, when a Confusianist, a Buddhist, a Taoist, a Mohammedan and a Christian meet together and finally the Christian prevails and converts all).

GENERAL COUNCIL NOTES.

REV. WILLIAM C. KERR.

OFFICERS.

Chairman	D. M. McRae.
Vice-Chairman	O. R. Avison.
Secretary	Wm. C. Kerr.
Treasurer	A. A. Pieters.
Statistician	Miss Wambold.

Bus. M'g'r of Pub.	J. U. S. Toms.
Editor of Korea Mission Field	Mrs. Underwood.
Editor of S.S. Literature	W. R. Foote.
Editor of Prayer Calendar	H. W. Lampe.

An amendment to the constitution was passed, providing that the secretary should hold office for three years.

An invitation to the Salvation Army to enter the membership of the Council was replied to in the negative, as being contrary to a policy of the Army which keeps it from joining an organization formed of other bodies.

Several changes were adopted for the Prayer Calendar: (1) to omit the Bible texts, (2) to insert the Korean names of the missionaries, (3) to print the Korean calendar in full, (4) to make more room for memo notes, (5) to insert a new map of Korea, (6) and to have the Station names in Chinese printed in larger type.

It was decided to hold the Annual Meeting next year, Sept. 27-29.

In order that the Council might be made of more value as a deliberative body it was decided to appoint a committee which should devise a plan for making the Council a delegated body with a voting membership chosen by the various missions.

The Hymn-Book Com. was empowered to get out at its own responsibility a book in No. 6 type.

The Exec. Com. was directed to confer with the various missions and make provision for sending someone to work among the Korean students in Tokyo.

The matter of establishing a Bible Teachers' Training School in Korea was considered by the Council as a result of the report which Dr. White gave of the movement in that direction in China. Action was taken as follows:

"Whereas it has been suggested that a Bible school along the lines of Dr. White's school in New York might be established in Korea, therefore be it resolved, that,

1. We recommend the appointment of a representative committee who shall submit the matter to the various missions for consideration.

2. We recommend to the committee for consideration the following articles:

a. That the proposed Bible school should be comprehensive, including full courses for prospective pastors, evangelists, lay preachers, and teachers, as well as lower or shorter courses for any Bible students anxious to learn the distinctive methods of the school, and further that the courses should allow of men and women of all grades of education taking them.

b. As the paramount need of the situation is for some method of training which shall reach the rank and file workers in our churches and out-stations, who might not be able to attend the central institution, we would urge the necessity for providing coordinate courses and assistance in the Bible Institutes at various centers.

3. We recommend that Dr. White be asked to render the committee any help that may be in his power.

The members of the Bible Committee were requested to act as the committee on Bible Teachers' Training School.

The report of the Committee on Harmonization of Polity resulted in the following resolutions:

1. That the legal age for marriage be regarded as the minimum, but that a later age be urged on the people.

2. That a uniform marriage certificate be adopted, and that those be given to the married couples at the time of the ceremony by the one officiating.

3. That a uniform certificate of transfer to other churches be adopted.

4. That the Bible Translation Committee be requested to prepare a list of theological terms.

5. That the following Korean terms be recommended to the missions for adoption, seekers 원입, catechumens 학습, full members 입교. As it was found that the Methodist class leader and the Presbyterian church leader are not similar offices, it was impossible to use one term for the two terms 령슈 and 속쟝.

Rev. W. C. Brown of the Southern Presbyterian Church was present at several of the session and presented the Layman's Movement speaking of the various items of information which business men wish to receive. Little was suggested which is not already covered by the reports which are sent to America.

The Council endorsed the Pyeng Yang School for the children of Protestant missionaries, voting to ask for the cöoperation of the missions in the development of plans to provide school privileges for all the children of school age in the homes of all the Protestant missionaries of all Korea.

22,574 signed pledge cards of the Pocket Testament League have been returned to the secretary in this first year of its organization in Korea.

The Business Manager of Publications reported a very successful year, inasmuch as the balance sheet for the Sunday-school Leaflets and the KOREA MISSION FIELD shows a balance of 1,035 *yen*.

Action was taken requesting the missions which have not yet done so to appoint committees to confer with those already appointed in the matter of the proposed university.

BALANCE SHEET JULY 1, 1909—SEPT. 1, 1910.

S. S. L. & K. M. F.

CREDIT.

Sept. 1, 1910.	To S. S. L. balance carried fo'd		¥	318.515
,, ,, ,,	,, K. M. F. ,, ,, ,,		,,	28.745
,, ,, ,,	,, S. S. L. subscriptions		,,	2,499.80
,, ,, ,,	,, K. M. F. ,,		,,	1,171.00
,, ,, ,,	,, Christian Herald subscriptions		,,	4.54
			¥	4,022.60

DEBIT.

Sept. 1, 1910.	By S. S. L. expenditures		¥	1,702.125
,, ,, ,,	,, K. M. F. ,,		,,	1,276.285
,, ,, ,,	,, Christian Herald expenditures		,,	9.19
,, ,, ,,	,, petty cash on hand	8.50		
,, ,, ,,	,, cash in bank	1,311.10		
		1,319.60		
	To undrawn checks, Nos. 00817 and 00818	284.60		
	By balance Sept. 1, 1910	1,035 00	,,	1,035.00
			¥	4,022.60

NOTES FROM THE CANADIAN MISSION.

REV. W. R. FOOTE.

The Annual Meeting of the Mission was held near the end of August. The reports showed that this has been the most prosperous year in the history of the Mission. For the first time there are graduates from the Academies and from the Theological Seminary. The two men from the latter institution have both received calls to be pastors. There were 535 baptisms throughout the year, 282 places of worship reported with 9,379 adherents attending. Rev. K. H. Choi who has charge of the Vladivostok work reported 520 adherents with 5 places of worship. A new church costing 2,000.00 roubles had been opened in Vladivostok during the year. Mr. and Mrs. Robb are now home on furlough.

Those of our number who attended the Bible Conference at Wonsan expressed themselves as benefited by the Scripture Study and Conferences.

EXTRACT FROM HAM HEUNG ANNUAL REPORT.

BY LOUISE H. McCULLY.

"A million souls for Jesus" was the God-given watchword for Korea for 1910. "Who is sufficient for these things" was the cry of many a worker but He who is the sufficiency replied, "With God all things are possible" and with Jehovah El Shaddai (the God who is enough) His church in Korea is marching on to victory. In our quiet corner away from railway or newspaper, the news was not so quickly heard, but when it did come set to the martial music of a Harkness hymn, Ham Heung, like all the rest of Korea, was quickened. and we sought to know our share of the blessed work. Definite prayer led to definite action, statistics were sought. forces reckoned and marshalled and advance made in the Name of Him who is the Captain of our salvation. The solid block of straw and tiled roofs in the city must yield 2,500 souls for the harvest, the whole Ham Heung field of six counties must give its quota of 25,000 out of its 380,000 population, almost ten times our present 2,778 members and adherents if we are to complete our share. Truly "with man this is impossible." Yet we believe that our 60 places of worship can be added to or multiplied, that our 20 church buildings will soon be quite inadequate as the fire spreads. We lack three of 200 members received during the year with 470 catechumens, but if these prove to be soul winners, as have so many Koreans even when newly born into the kingdom, they represent a strong evangelizing power. We have seen something of their zeal in their eagerness to distribute copies of the new half cent edition of Mark's Gospel upon which the leaders of the year's great movement depend so much for its success. About 5,000 copies have gone out from Ham Heung city especially on market days when the streets from morning till night, and at times even the dry river bed have been thronged with white robed buyers and sellers, few of whom refuse to give respectful hearing to the earnest words of the "Jesus people." It means something that our people out of their poverty have contributed $2,510 for the cause of Jesus Christ besides their efforts in church building.

New life has surely come to our city this past year with the return of its pastor and his precious family lately increased by the arrival of Miss Helen; the reopening of Dr. McMillan's medical work, the beautiful new church, so commodious and airy and shall we say, the establishing of a third mission home when Mr. and Mrs. Young were welcomed back in December from their wedding journey? Our staff of seven enjoyed a short visit from Rev. J. M. MacLeod, the new missionary of the Western Board, in May, and feel more strongly than ever the call of the north as we think of our brother facing so great and critical a situation, standing in a sense alone, but with God. We pray for him as for ourselves Elisha's prayer for the young man, "Lord open his eyes that he may see," that so the hosts of the Lord in all their might may be revealed to the eyes of our faith, and we be thus "girded with strength unto the battle."

PERSONAL REPORT FOR 1909—1910

OF

WOODBRIDGE O. JOHNSON, M.D.,

TAIKU, KOREA.

AMERICAN PRESBYTERIAN MISSION.

Just how much has been accomplished during the past year, in the Taiku Presbyterian Hospital, toward advancing the Kingdom, one cannot tell, but the effort has been made to follow the Master in "preaching the good tidings to the poor, recovering of sight to the blind, in setting at liberty them that are bruised, and proclaiming the acceptable year of the Lord."

To this end, daily morning prayers, lasting from thirty to forty minutes, led by the doctor or by Mr. Su, the evangelistic helper, have been held, at which the Scriptures have been read and explained, Gospel songs sung, and prayer offered. By frequent repetition in concert, the Lord's Prayer and Apostles' Creed have been committed by many of the patients.

Mr. Su has tried to gain the friendship of every patient. He has written their letters, executed commissions and rendered them service in many ways. Every afternoon he has also read and explained the Bible in the main ward. It has been our endeavor to have a spiritual atmosphere in the hospital, that our patients may realize our anxiety for soul as well as body. Prayers aloud for patients who are ill help to maintain this. So does the personal giving of Bibles or other books to individuals, and inviting them to read them.

E. Cham Pong, a well-to-do merchant, widely known throughout the city, has been an invalid for seven years. He developed a pleurisy and empyema and was brought to the hospital in bad condition. His friends wanted him treated with medicine only, and said "He is too weak for the 'Keege chil' (the instrument work)." "Keege-chil" being insisted upon they took him home, where as he continued to fail, in desperation they brought him back, and he was operated upon successfully. During four weeks of convalescence, he heard the Gospel constantly, but it seemed to make no impression. The day he went home, however, earnest prayer was made with him privately, and not without effect, for he said to some one later, "How is it possible for a man to resist longer, when he is prayed for specially like that?" He did not become a true Christian all at once, but has done so lately, as have also his two boys of twelve and nineteen years, who constantly visited their father at the hospital.

The regular Sunday afternoon service in the hospital hall has been maintained during the year, two of the Sundays in the month in charge of Rev. H. M. Bruen, the hospital pastor, the other led by Mr. Su.

Early in the month, recognizing that the medical students were not getting enough advanced Bible teaching, owing to their confining hospital duties, which kept most of them from attending Sunday School, the doctor organized a Bible class, which has been held Sunday afternoons in the main ward, that the patients also might benefit from it. It has proved, we believe, helpful to all. Free discussion along the regular lesson topic has been invited, and the great themes of the Gospel brought out clearly.

For a missionary hospital to obtain results in the spiritual sphere, it must obtain them surgically and medically as well. Very many of our patients reason that a religion whose followers are able to work cures so miraculous in their eyes, must be exceptional, superior to all others they know; and if a cure is wrought, their minds are most open to receive the truth.

The mother of Su Sak Pool, aged sixty-five years, came, stone-blind from cataract in both eyes. She was asked, "Do you believe on Jesus?" "No, but if you cure me, I will, and so will my son who has come to take care of me." Her married daughter also said, "I, too, have a mind to believe, and will if my mother's sight is restored." The operation was successful, and one day she walked into morning prayers without assistance. After they were over, she spoke up "God has given me back my sight, and now I am going to believe on Jesus." Before they left, Su Sak Pool, her son, a bright boy of eighteen years, also decided. Her daughter, too, says she believes in her mind, but dares not openly because her husband hates it.

Since the "Jesu Kyo" (Jesus Doctrine Church) has been widely preached in Korea, Buddhism has markedly declined. Quite a number of the younger monks are leaving the monasteries, ashamed to continue the worship of idols, now held even by many non-Christian Koreans to be a ridiculous practice. Young Kim Hyung Yun, an intelligent looking Buddhist priest, was over a month in convalescing after a surgical operation. He has little to say, but lay quiet for many days. I inquired on one occasion, "Have you not yet decided to be a Christian?" "Yes," he said, "I have." "And what led you to decide?" "The difference between what I have here, and all that worship in the temples which I know is foolishness." Mr. Su and some of the students were very sceptical about his change of heart. He had no money to pay the operation fee agreed upon, or his board bill, but promised to send it in three months. As he lived many miles away, and had no property, he could give us no security, but, selling him a Bible and hymn-book on credit, we let him go, Mr. Su remarking, "That is the last we shall hear of him." Promptly on the date agreed upon, we received a post office order for the amount (15.00 *yen*) and a long letter of gratitude. The amazement of the hospital staff was great, but so is the power of our Gospel.

During the year, one of our medical students has dropped out on account of poverty. We would like to take on another in his place the coming winter for the services he will render as assistant, but do not feel able to guarantee his salary, which would be thirty-six dollars a year for five years. The other six students have continued doing excellent work. Regular instruction in practice of medicine, surgery, obstetrics, anatomy, pathology, and materia medica, has been given them by the physician in charge. Mr. Adams kindly arranged to let them take two hours a week in Physiology at the Academy, which has been a great help. Mrs. Johnson and Mrs. Bruen have continued last year's instruction in English, and Mr. Crothers and Mrs. Sawtell have each had a similar class for the juniors which was much appreciated, a knowledge of English being almost indispensable for a medical education. The three senior students are now quite capable, and are sent out to attend calls for assistance in obstetrical cases. These cases are always abnormal, for a Korean household never thinks of having even a native doctor in attendance at a normal labor case.

The hospital's reputation has been increased the past months chiefly through operations on the blind and treatment of morphine and opium users. Chung Suksa from Koryung, a morphine user, was carried in suffering from violent cocaine convulsions, for the morphine habitues largely combine the two drugs. He was hollow-eyed, weak, and emaciated—a miserable specimen, and recovered slowly, but in twenty-eight days was ready to be discharged. Lest he go directly back to evil companions in Taiku, we had a horse brought to the hospital door, put him on, and sent him home in charge of a trusty man. He returned on a visit some weeks later, fat and happy, professing Christianity, and has not fallen back, nor have any of this year's patients so far as known. Most of them are from the wealthy idle class, young *yang-bans* and dancing girls. Koreans have not the slightest idea of the treacherous nature of these drugs. There is no literature or public opinion on the subject, and most begin their use, either eating or hypodermic as a child would eat a new cough lozenge guaranteed to cure its cold. The public and indiscriminate sale of opium and morphine by the bottle, and hypodermic syringes on the part of six out of seven of the leading drug stores in Taiku was reported to the Japanese President, who promised to investigate the matter.

Charity cases have been as numerous as last year. A big boy of thirty years (every Korean is a boy until he marries) hobbed into the dispensary with a leg-ulcer ten years old, as large as a saucer. It needed skin-grafting. "But I have no money," he said. "What is your trade?" "I am a *mangen*-maker" (a *mangen* is a two-inch horse hair band worn about every Korean man's forehead). One of the students suggested that we let him work for his "rice-price." "Buy him three horses' tails and that will keep him busy." So the three horses' tails were bought, and he has been busy weaving *mangens* out of them while his ulcer heals. We will sell the *mangens* later at the public market.

One young fellow, E. Soon Myung, we kept a charity patient for nearly a year, and after repeated operations healed him of a disease of long standing. We found after he had been with us a short time, that he was a well-known robber, and, the Koreans say, one of the wickedest men in this part of the country. He acquired a thorough knowledge of the Gospel and professed conversion before he left. We are not sure, but hope he was sincere.

Barbarous methods of native doctors have brought us many cases. Pak Choon Sil had a small abrasion on one foot. It did not heal up readily, so the native practitioners applied the "sook," a little cone of sulphur and dried leaves placed on the sore and set on fire. This was naturally followed by a scar somewhat insensitive to touch. "Alas!" cried Pak, "this is the beginning of the *poong pyung*" (wind-disease, as leprosy is called). So the native doctor was again called and applied a much larger "sook" over the spot, to burn out the leprosy. A still larger insensitive sore followed. "Sook" after "sook" was then applied until the foot was deformed, raw and bleeding, a menace to life. When he came to the hospital, it required amputation below the knee. Pak is one of the jolliest Koreans we know. Now that he has gotten rid of his supposed leprosy he beams radiantly, and almost everytime we go near his bed, thanks the Lord for his goodness, for he has become a genuine Christian.

There is a well-known woman doctor in Taiku, who makes a specialty of tuberculosis. After massaging the patient's head or spine, she pretends to abstract with a pair of tweazers, thin white thread-like bones about an inch long. She has removed many of these from the wife of Elder Kim, leader of the Taiku Church. Mr. Kim says she is a fraud, but as his wife is dying of consumption, he wishes to humor her. The doctor told the women of Mr. Kim's household that the bones could not be removed if the patient's husband was present, and that the patient must continue to take the medicine prescribed by the American doctor, as that made it easier for her to find and abstract the bones. Elder Kim brought us several of these specimens, which, upon examination, with a microscope proved to be identical with the bones in the fin of the Korean herring.

Korean knowledge of anatomy is faulty. A man came in with a tremendously enlarged liver extending across the whole abdomen —"What is your most troublesome symptoms?" he was asked. He pointed to his liver and said, "There is some trouble with my stomach. No matter how often or what I eat, one-half of my stomach is always hungry and one-half is always full."

Medical cases do not prove very satisfactory as a rule, because unwilling to remain long enough for thorough treatment, but occasionally a striking case occurs. We were called to see the wife of a last year's medical student, Chung Cham Pong, son of the wealthiest man in the province, who was dropped because he found the work too hard. We found the wife sitting in the middle of the room propped up by two women, gasping for breath and ready to expire any minute, a weak heart at the bottom of the trouble. There was considerable laughter among the crowd of relatives, women and young men gathered in the court yard, when prayer was offered for her recovery. Vigorous treatment instituted at once and continued all night, snatched her from the grave, and two days later she was well enough to be removed to the hospital. She improved steadily and read constantly from the copy of the Bible placed in her room. She proved exceedingly intelligent, and when I asked one morning whether she understood the Gospel now, she answered, "I don't understand all about the Holy Spirit, I am learning these hymns now, you see" (and she pointed to a hymn-book with several little slips of paper between the leaves). "I mark those places that have references about the Spirit, and ask my grandmother who comes every day to visit and pray with me, about them." She became a true Christian before returning home. The father and mother are still heathen but the grandmother is a godly old lady.

The friends who read last year's report remember E-No-Een, the wealthy old gentleman of the old school who stayed so long in the hospital, was so much troubled, and seemed almost persuaded to believe. One day this winter, a tall young fellow in mourning costume presented himself at the office for treatment. Not recognizing him, I asked his name. "Don't you remember me?" he said. "I am E-No-Een's son, my father is dead." "And how is it with you now?" "Oh, I became a Christian this winter," he replied. Some one remarked who heard it, "You fished for the father, but caught the son."

Those among our patients who were Christians before coming to the hospital, frequently surprise us by the depths of their faith. Han Su Chai, who was teacher in the Christian boys' school of Taiku, when told that his disease was incurable, inquired: "Will I die soon?" The answer was that we could not say definitely, but he would probably live some time. "That is good," he said, "for there will be time to leave the hospital, go and see my friends and get ready to die; and it will give my Heavenly Father time also to get ready to receive me."

The dispensary connected with our hospital has had more patients than ever before. The senior students have done excellent work in treating cases, and in preaching, especially in selling and giving away copies of Mark, which they have voluntarily purchased with their own funds from the doctor. They have worked under great difficulties in our unhygienic building, mud-walled and partly straw-thatched, and so disagreeable, in spite of our efforts at cleansing, that our better class patients will not enter it, but wait in the yard outside and go away when it is cold or rainy. Altho our request for $2,500 for a new one was approved three years ago by the Mission, no donor has yet been found. The personal work that Mrs. Johnson, and Mr. and Mrs. Bruen have done among the patients during the year has been much appreciated. We are also greatly indebted to Dr. A. C. Fletcher of Andong, for his assistance in the operating work during the winter months and during the illness of Mr. Sawtell in November. We have also appreciated the capable assistance Miss McKenzie has been able to give us, both in the hospital and in private nursing, when her language-study did not interfere.

From the following friends gifts have been received during the year:

Mission Study Class—Miss Catherine St. Clair, Pittsburg, Pa.
Miss S. Sharpe, Wilkes-Barre, Pa.

ANNUAL MEETING REPORT.

By Rev. C. T. Collyer.

The fourteenth Annual Meeting of the Korea Mission of the Methodist Episcopal Church, South, was held in the ancient city of Songdo from the sixteenth to the twenty-first of September, 1910. All the members of the Mission in Korea were present except one.

The earlier sessions were mostly taken up by the reading of Reports which told of advance along all lines of work. Advance often means increased need, which, though not so readily met in most cases, is well expressed in the Rev. J. R. Moose's report:—

Our Chun-chen Church Building has been enlarged twice during the last two years but notwithstanding this it is far too small for our needs when we hold Bible Study Classes. At our class last Spring we found it impossible to accommodate all who wished to study. Sometimes we would ask the congregation to stand so that a few more might crowd in while standing and then all would take a seat on the floor as best they could. The Board of Missions has given us six hundred dollars and with what help we can get from the District we hope to complete a building which will seat over a thousand people. The building is now well under way and will be completed before the cold weather comes in.

The same report refers to a matter about which all the World is ready to ask questions:—

The Million Movement has been a great inspiration and a great blessing to our people. This has been seen by the deeper desire to tell others of the Gospel. The spiritual life of the members has been quickened as they have prayed and worked for the spread of the Gospel. The result of this effort on the part of the Native Church cannot be summed up in figures, but some of them are clearly seen. A large number of tracts and Scripture portions have been sold or given away, thus spreading the truth and light where it had not before been known. Thousands of men and women have heard the Glad Tidings and hundreds of them have accepted it and now call themselves believers. The result of this is new groups of believers in many parts of the District. Whatever else the Million Movement has done or not done, I am quite sure that it has been a great blessing to the Chun-chen District.

It is the same old story over and over again. Without the faithful Native workers who bear the brunt of the work it would be impossible for the missionaries to carry on the work as it has been done, and the results would be very much smaller. These are the servants of the King who have gone "into the streets and by-ways and compelled them to come in." Among the men who have thus worked there are several who have served in the office of Local Preacher a sufficient number of years to entitle them to apply for ordination. After discussion it was decided to defer the question of ordination for another year. Four new men were licensed to preach, these together with the other workers will carry on the work of the ministry so far as they are able, their work to be superintended by the foreign missionaries.

That there yet remains much land to be possessed, and that the situation cries for unremitting toil will be gathered from the report of the Committee on Evangelistic Work and the state of the Church, in part it is as follows:—

"While we are deeply conscious of the great work lying out before us as yet unaccomplished, we note with great joy and sincere gratitude to God, that there is a quickening zeal in evangelistic work and a deepening of a spiritual knowledge in the Church, evidenced: FIRST, By a more general participation on the part of the native Church in the support of the ministry, while at the same time keeping up a steady increase in its contributions for other purposes; SECOND, By a more intelligent interest in personal work and a marked advance on the part of the natives in initiating and conductng Revival Services; THIRD, By a deepening in many places at least of the prayer-life of the Church; FOURTH, By the gratifying progress made by the Native Workers (both Preachers and Bible Women) along spiritual lines. And since our Heavenly Father in His infinite love and grace has thus blessed and prospered us, we humbly praise His Name and ascribe to Him all the honor and all the glory for this measure of success whereunto we have attained. And further in proof of our gratitude and love, we feel that while we should not abate our efforts to evangelize that portion of Korea committed to our Church, yet, in view of the fact that our membership has already reached such large proportions, namely, six-thousand souls, we should determine that in the work of the coming year the special stress and emphasis should be upon intensive rather than extensive work. To this end let us solemnly covenant together to see that God's word, by the help of the Holy Spirit, is more systematically, persistently, and carefully taught, than ever before throughout the bounds of our work.

The year just closed has seen considerable advance in the Training of the Native Ministry. In former years we have given but one month to strictly Theological work, but this year we planned for two sessions of the Biblical Institute of three months each. The first session was held in Songdo, September 15th to December 15th. Forty-three students were enrolled, 28 from the M. E. Church and 25 from the M. E. Church, South. In addition to the work of the regularly appointed instructors Mr. T. H. Yun delivered a course of lectures on Comparative Religions, Mr. Wasson gave a series of studies on the four Gospels and Mr. Gamble and Dr. Reid taught singing. The work of these brethren was much appreciated by the students. During the year the course of study in the Biblical Institute has been so revised as to require each class to study three months in each of four successive years, in addition to which there will be two terms of a month each for post-graduate work. The course outlined provides for Bible reading to be followed between sessions. Only students passing an entrance examination on the course of reading will be admitted to any session or class of the Institute. The class work is so arranged that each class spends at least half—and during two sessions two-thirds—of its time on the direct study of the Scripture.

Of the many forms of work in which our missionaries have been engaged that done by the Bible Training Schools for Women means much both for the present and the future. From the Bible School in Songdo a class of six women graduated last Spring. We believe these are the first graduates from any such Institution in Korea. The influence these women will have upon the work as a whole as well as in the homes of the people is incalculable. We feel they have gone out to their work in the spirit of the Master and for them we bespeak the prayers of the home Church. The training of the women is by no means all theoretical. Mrs. Ross told of how she had trained a number of women in certain subjects for some weeks, and then sent them two and two to certain towns; she, herself, went for a long journey visiting each town to which she had sent these embryo Bible women. She spent several days with each couple and found in each case that really effective and earnest work was being done by them in teaching the very subjects that she had taught them. It was surprising, said she, to see how skilfully these country women after only a few weeks of training were able to handle classes and teach the Scriptures.

The Board of Education handed in an admirable report from which, almost at random, we give a few quotations :

We rejoice in the fact that evangelization is being given its rightful place in the foreground as our work advances in Korea. We register a growing conviction that education must follow evangelization to conserve results. The return expected from the Educational Work is a trained and consecrated leadership for the Native Church. It is very encouraging to notice the interest of our people in education. This is evidenced not only by large attendance upon all our schools—many of the students walking long distances and many of the parents making great sacrifices—but by voluntary contributions to the cause of education during the year to the amount of more than 2,400 *yen*, not counting tuition fees. Another very hopeful sign pointing in the same direction is the willingness of the boys even of high caste families to work in order to meet their expenses. As to the interest in their studies on the part of the students themselves we know no parallel. Their earnestness, industry, and perseverance are remarkable.

We have at present three Boarding Schools for girls. For boys we have two high schools. Our High Schools are such in aim rather than in attainment, much primary work being done in all of them. We are glad to note, however, a gradual raising of the course of study actually taught.

With regard to the Medical Work it was reported that the past year has been the best yet in the history of our Mission. There has been a decided increase in the number of patients treated, especially of men attending the dispensary. The doctors as well as their assistants are very effective workers in the Evangelistic Field. In one Station alone they have distributed about a quarter of a million of tracts, as a direct result of which forty-four have given in their names as deciding to become Christians. In the hospitals at the bedside, among the patients waiting their turn to see the doctor and in house visitation an evangelist has been employed who reports that 1,149 persons gave good attention to the preaching and one hundred and ninety-two of them expressed a determination to become Christians.

The medical men are planning wisely for the future. Koreans must be trained in the arts of surgery and of healing. In Korea there are thirty-seven medical men in connection with the various Missions; these have decided to unite and make one of the hospitals in the Capital (Seoul) the Medical College for all Korea. They plan to make it the very best medical school possible and each will send his students there. This certainly must be better for the student than that each doctor should undertake the training on an independent basis.

Of the work done by the women of the Missionary Council the past year's has been as satisfactory as it was possible to be under the present conditions. The posts of duty to be filled were more numerous than the workers on the field, and all felt that much that was important had to left undone. The women of Holston Conference have put up the new building for girls' school in Songdo; this is now complete and the girls have moved in with much joy and thanksgiving.

The Lucy Cunninggim School for Girls in Wonsan is also nearing completion, and this also, a building much needed, will enable the ladies there to do their work with more ease.

All feel that the work in the country for the women must be pushed with greater zeal than ever before and all are interested in this branch of evangelization; during the year some of our ladies have given some time and attention to this country work, and in the coming year they have planned to give even more. The work in the Bible schools is already bearing fruit, and the women who come from these schools are more able than their sisters to take places of responsibility and to go forward in the work.

We are going to make every effort in the work with the girls to teach them things that are practical in making of them more efficient housewives and mothers, women who will be helpful to their own people in every day living as well as in helping them to the larger knowledge of the outside world.

We realize that the question of bringing Korea to Christ is to-day the greatest and first principle to occupy our thought and attention. However we are sure that our duty to Korea is two fold, to bring her to Christ and to build her up in Christ.

Though in the above it has been suggested let us lay emphatic stress upon what the missionaries as a whole are convinced is the one greatest need of the Korean Church to-day. The statistics show that we have an actual enrollment of nearly ten thousand adult members and probationers. Over and above these are many hundreds of others who come directly under the influence of the Church, but have not yet taken that final stand which absolutely severs them from heathenism. A great multitude of people untutored and unendoctrinated, spread all over an area of 11,000 square miles! Who is to teach them? The ordained missionaries? That would be one man to teach a thousand! The Korean Local Preachers? The proportions would be about the same, for there are but eleven of them! One's heart bleeds as he thinks of

"The heathen in his blindness."

The need for evangelistic work is indeed great, we are impatient to take every man's hand and say "Know thou the Lord!"

Yet, we have to concede that the greatest need of the Korean Church that can be supplied by the missionaries in the intensive work rather than the extensive. The work of teaching what the Scriptures are and mean; the work of laying a solid foundation; the work of bringing those who are already Christians into close and intimate touch with the Master that they may get such a sight of Him as shall thrill them and send them forth to be soul winners.

In the name of the Lord we call upon the Home Church to be instant in prayer for this infant Church in Korea. Be not afraid to ask great things of God, but let him that asketh ask in faith nothing wavering.

Dr. H. G. UNDERWOOD'S ANNUAL REPORT.

TO THE PRESBYTERIAN MISSION,

It is sometime since I have been asked to write an annual report for the Mission, and I almost feel that I have gotten out of the way. However I have just one or two little things to tell about the mercy of God during the past year, and I desire to record them in somewhat the order in which they have happened.

Of course in the past years which so long an absence, with the little time that could be given on the part of the members of the Mission, who were really more than overburdened, to my work, it was to be expected that the country sections that I had looked after, had not been visited with any regularity for long while, and that they had fallen into a considerably disorganized condition. One of my first steps in taking over the country work was to organize it in such a way that the best result should be obtained. In the first place we took the six counties that were assigned to us after the division of territory with other churches, and divided them into three sub-circuits, over each of which we secured the service of a *Chosa* or Helper. The natives were fully agreed as to the need of these *Chosas* and tho very poor and famine had afflicted some they proceeded at once to raise money for their salaries. Then we placed all the three sections, together with Sai Moon An Church, under the joint care of Rev. Soh Kyung Jo and myself, and together we strove that they should all work for the coming of the Kingdom.

The million movement came in just the time, the whole section seems wonderfully ripe, and with the aid of the B. & F. Bible Society we have colporteurs traveling over these sections. The native Christians themselves, have been doing no little work; in one place, one man alone purchased 500 copies of Mark's Gospel to distribute, and in another small village, where there were not so many houses, but a large unreached section all round, we sold in one afternoon some 4,000 copies of the Gospel of Mark to the Christians, and these they have been distributing together with tracts, going over the whole district.

Early in the season, in order to acquaint them thoroughly with the million movement, we had a general class in the country for all the six counties, which was very largely attended. Since that time we have had three sub-classes attended by a *Moksa*, and in these we have gathered all the workers, and a large number of the Christians in each sub-section. After this we arranged to have the *Chosas* plan and organize local classes in a good many places all over the section. Thus a large number of people have been under Bible instruction, from which they gained considerable benefit during the past year, and we see evidences that they have been growing in grace. A large number of people also attended a general Bible class up here in Seoul. With the active and energetic seed sowing that has been going on, we expect a pretty good reaping during the year.

We have not been able to visit and administer the sacrament in all the churches under our care; but this was done in all the large places, and outlying smaller churches invited to attend. We have visited a large number of the general Bible classes, some of the local classes, and the result for whole field promises a very large ingathering during this coming summer and fall. We hope to have a series of simultaneous meetings going on in different parts of the section, and so arrange that there shall be a general ingathering sometime between this and the end of the year. Not only has this growth in numbers been very marked, but the number of church places has almost doubled during the year.

At the beginning of the year I was assigned the services of Rev. Soh Kyung Jo with the understanding that before the end of another year, the native Christians would in all probability be able to undertake his support. I am glad to see the country sections comprising these six counties have responded very well indeed, and with what is given by them and by the Sai Moon An people the entire sum required is now made up. Mr. Soh will in all probability stay with us for some years to come unless God in His providence direct to some other place. Sai Moon An Church is also paying the salary of Elder Song who gave up a very lucrative position at the mines in order to take up the work for this church.

We have endeavored to be content, for this year of our return, with picking up the threads, trying to get things reorganized, and seeing that the seed has been sown just at the time when everything seemed ready for seed-sowing. We have, however, during the past year admitted in this country circuit 276 to full communion and 177 new catechumens giving us now 825 communicant members with 322 catechumens making 1,147 for the west circuit under my care. The members on this circuit contributed during the year in money over and above what was given in labor and material for the building of the churches, and in grain for the schools, 1,233.34 *yen*. In addition to all this they have given considerable labor in preaching and a great deal of seed-sowing work has been done in the entire section. When we get ready for the reaping a wonderful harvest will be gathered in if we do not put off this reaping too long, until ripening grain falls rotting to the ground.

My city work has been divided between two churches, Sai Moon An and South Gate. The bulk of work for South Gate Church has come under the guidance of Dr. O. R. Avison and Dr. J. W. Hirst, tho ecclesiastical oversight has been apportioned to me. In addition I have endeavored to give some attention to the planning for the services, and an opportunity has offered, have been present occasionally, though the conduct of the services is now with Dr. Avison and Dr. Hirst as mentioned above. In South Gate Church there has been a considerable growth during the year. The attendance will be reported by Dr. Avison, but let me simply give the fact that there are now in connection with this church 53 communicants of whom 38 were added during the year on profession of faith and 26 catechumens on the present roll. The attendance in the church has steadily grown during the year till they have completely overflowed their building, it has been enlarged and now it looks as though it will have to be enlarged again because the men are compelled to stand outside, and there is talk of erecting a tent to accommodate those who come. They have been meeting in a Mission building, but now there is necessity for enlargement and a subscription list is being circulated to which we believe they will contribute well. They have undertaken work during the past year in outlying districts, have supported a preacher and have contributed 237.82 *yen*. Here, too, no little personal work has been done. The prospect of the church is very bright indeed, and although they are surrounded largely by Japanese there is still an opportunity for a large growth in this section from the number of Koreans who are about here. When the new building is erected it will hold a large number and we expect at no late day to fill it.

In regard to Sai Moon An Church, we found when we first got back that it is altogether too small. We were not able to hold union services for men and women, who were obliged to worship separately. We were not able to carry on full work in the church. We first planned to have a temporary structure put up for immediate use, but we found that even this temporary frame building would cost considerable money. They had already put some 700.00 *yen* into the foundations for the new church, and the question was what to do. We thought first of erecting a temporary brick structure, on these with a thin wall, which could be reenforced and later used for basement, but now could be covered with a temporary roof, and then gradually as funds came in be enlarged. In connection with this we called up a Chinese Christian man to ask him the cost of such a temporary building; we talked over the cost of both the frame building and a temporary half brick balloon frame structure. As soon as he knew what we wanted he insisted very strongly that we must build the entire church at once, and put up a building that would be permanent; showing us that there would be a loss of over a thousand *yen* in any way, whatever we put up a temporary structure. We explained to him that the Koreans were to build the church, and that considering their poverty we didn't know what to do. At once he volunteered and said that he too would like to help on this work, and he thought that the best thing would be to plan out the building as it should be permanently, allow him to put it up, and that he would be very glad indeed to take his pay in monthly installment as paid in by the church, if they would make a monthly subscription. After considerable consultation and prayer with leading members of the church, we placed the matter before the whole congregation, and took up our subscriptions. On the first Sunday we were much delighted when we found that the sum totaled up for three years, at the monthly subscription rate, to a little over 3,000 *yen*. This certainly showed us that we should soon be able to raise the entire sum, and a committee was at once appointed to put the contract in the hands of the Chinese, and the new church building has been erected. The Chinese contractor set to work and in a very short time, finished it some little while before the contracted date, and we were able to enter our new church earlier than we had anticipated. It was indeed with much rejoicing that we held our first service there. The church was dedicated on May the 29th with a good service and a large number of people were present. The funds have been coming in during the year, so that thus far subscription payment has been made well, and we have taken in during the year 1,655.00 *yen* for building and repairs on the old building. The other work of the church has not suffered materially because they have also contributed 276.70 *yen* for congregation expenses, 312.00 *yen* for educational work, and 223.00 *yen* for Mission work making it a total of 2,556.58 *yen* or 1,278.29 dollars during the year. This with a total communicant membership of 253 at the present time is certainly a good showing for the church. Of course having entered the new church we are expecting great things, our congregation has almost doubled, and we have been endeavoring to gather in some of that which had been sown during the past year, and had not been properly reached. The members of the congregation are canvassing the whole neighborhood in direct connection with the church, a good many people have been coming in and attending our services; and since the opening there has not been a Sunday but what there has been quite a number who have expressed a desire to join the church, and to be received into the catechumenate. Our plans for the present time for receiving into the catechumenate are to let them wait a good while before they are so received, but just exactly what steps we will take we have not yet decided. The church celebrated the opening of their new building by very definite evangelistic services all over that section of the city, and they are planning to carry them out continually for sometime to come, and will be ready for the city campaign when it comes on in the fall.

The schools in connection with this church are also doing very nicely indeed. We have had a goodly number of pupils attending both Boys' and Girls' Schools, and they are in a much finer condition at the end of the year than they were previously. We are now looking forward to the time when somewhere in Seoul we must have a school of a grammar grade, and it seems to us at Sai Moon An that the best thing for all our churches in Seoul, is to combine, leaving primary schools for the individual churches, and have one good school of the grammar grade until our pupils are sufficient to warrant us having more.

During the past year I have also had considerable to do on the Executive Committee and have been compelled to do no little traveling back and forth in this connection, taking trips down as far as Fusan, and up as far as Pyeng Yang in the North. In the early part of the year we settled the division of territory with a sister mission that is known now so well and which we believe will help on very materially in the evangelization of this land.

The Bible translation has also taken up considerable of my time, though it has been rather in the point of revising the work on books, the initial translations having been almost completed before I got back only a couple of books having been left for me. These are now finished, and with a little revising left on Jeremiah, the whole of the Old Testament will be finished. This however, will be in case of most of the books the first or tentative translation of the Old Testament, and it seems to several members of the Board, that we ought to enter almost at once upon a revision, so as to give to the Koreans the best that possibly can be offered.

I was assigned to work at the last Annual Meeting on a revision of language helps, and bringing out some book that would be of use on this line, and all I can report is that I have given it some little time, have gone over my own book, and have tried to plan out something, but I have been so busy with other things, that nothing has yet been accomplished in this line.

We have also been endeavoring to do a good deal of work through Korean translators who are translating certain useful books, which we hope to publish, thus helping to provide a good Christian literature for the people.

Work in the Tract Society has also taken up some little of my time, and we have done a good deal along the line of printing for ourselves and have done something in printing for the Tract Society.

The work in Seoul was so much that they, (the station and I both) thought that it would not be wise to give the whole three months to Theological Seminary work as was first planned, and I put in only 6 weeks in Pyeng Yang at this work.

This brings us now to the greatest change that has come in my work in several years, and that has been in undertaking the charge of an educational institution. After little difficulties that occurred in the school it seemed wise to the members of the Seoul Station, that somebody who had been long on the field and was well acquainted with Korean customs and manners, and had a good knowledge of the language should be put in charge of the John D. Wells Training School; and while I was in Pyeng Yang at one of the meetings there, I was chosen to take this place. After prayer and careful consideration, I consented to undertake the work, and we are looking forward in the coming year to having a good school with two years of college work in project. We are going to secure the services of all those whom we can enlist, in our work. We hope during the coming year to have one half the time of Messrs. Reiner and E. H. Miller, they to give the other half of their time to country work, the entire time of Mr. Greenfield, and what time I can give to supervision, directing and planning; and thus we hope with the help of Koreans and the securing of what services we can of some of the foreigners in the city to be able to plan for our work during the coming year. This however is simply for the coming year. In the future we shall need more.

Statistical totals of additions during year:

IN COUNTRY DISTRICT,	
Communicants	276
Catechumens	177
SOUTH GATE,	
Communicants	38
Catechumens	28
SAI MOON AN,	
Communicants	95
Catechumens	72

CONTRIBUTIONS,

Country Districts,	¥ 2,208.97	=	$1,104.48
South Gate,	,, 267.70	=	,, 133.86
Sai Moon An,	,, 2,466.70	=	,, 1,233.35
	¥ 4,943.37	=	$2,471.69

Looking forward during the coming year to even greater things than we have ever had thus far, and thanking Him for all that He has done for us in the past this report is,

Respectfully submitted,

HORACE G. UNDERWOOD.

The readers of the FIELD will be interested to know that the following circular has been sent to each one of the missionaries in Korea.

EVANGELISTIC CAMPAIGN.

The plans for the Seoul Evangelistic Campaign have been enlarged. It has now become a National Campaign. Methodists are planning to postpone their Theological School until December. Presbyterians have resolved upon giving a month to the work throughout the country. Several leading Korean workers, from each of the mission sections of the country, together with a band of Seoul workers (Foreign and Korean) are meeting daily, planning the campaign, praying for its success and preparing; first, for the October campaign in Seoul, and then to carry it throughout the country.

In response to the movement at the Syen Chun Presbytery meeting and in harmony with the plans of leading Methodists, the Seoul Evangelistic Committee has volunteered its services as a Central Campaign Committee for the whole country. It is seeking to get full information before all Missionaries and through them before all Korean Christians. This is a day of great opportunity, when hearts are open to the Gospel and when Korean Christians are willing to go to great pains and sacrifice to bring salvation to their fellow countrymen. Such an opportunity should be sanely and whole-heartedly used so that God may have way to work His will at this time.

The following program has been adopted :—

I. *Sept. 26th to Oct. 1st.* Preparation week in Seoul.

This is already under way with splendid attendance and spirit. Men from all over the country are here, planning to help during the Seoul Campaign and thereafter to carry the meetings to station centers.

II. *Oct. 2nd to Oct. 30th.* Seoul Evangelistic Campaign meetings in all Churches.

Bands of workers from city and country will do personal work and help gather audiences for night meetings. The city has been districted and every home will be visited by workers.

III. *Oct. 24th to Oct. 30th.* National week of Prayer.

Let all pray that God prepare and use His people at this time to bring their fellow countrymen to Christ.

IV. *Oct. 30th.* Beginning of campaigns in all Mission Stations.

Workers who have been in the Seoul Campaign are to return to their districts and spread the revival. Every Mission Station is urged to enter heartily into this plan that the whole nation may be reached. It is suggested that leaders from all country districts come in and help in these meetings.

V. *Nov. 9th (about).* Beginning of Campaigns in the Central groups of every county or circuit.

The leaders should return from Station Revival Meetings to lead the circuit meetings. Have people from each group present at these meetings if possible.

VI. *Nov. 16th (about).* Beginning of campaigns in all remaining Christian groups.

These may last as long as advisable in each case. This will bring November to a close with meetings throughout the whole country.

Over and above this program it is planned to send evangelists from point to point as the Campaign progresses, Missionaries are already being invited to exchange help.

Some money is in the hands of the Central Committee and is available for the Campaign not only in Seoul but also for work, acceptable to the Central Committee, throughout the country. It is expected however that Korean contributions will be used to bear the expenses of Koreans as far as possible. The Presbyterians have voted to take a collection throughout the country for this purpose. Let others follow this suggestion. The proceeds from this source can be handled by local committees and only when expended should Foreign money be used.

It is recommended that in every Station a Committee be created to push the Campaign ; to correspond with the Central and denominational

Committees; to handle expenses of workers going and coming; to care for meetings and to plan classes for new believers. Please inform the Central Committee at once upon the creation of such committees. If advisable create committees other than Station Committees in any form whatever only let aggressive men with plans for large things be thus put to work everywhere.

We know it is God's desire to save to the uttermost. We know He has promised to grant such petitions as agree with His will. Let every Missionary begin with his own heart and not rest till God gives assurance that there is nothing that blocks Him from giving answer to the mass of petitions being offered for their people.

MEMBERS OF THE CENTRAL COMMITTEE.

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Vice-Chairman ....P. L. GILLETT.
Secretary ....B. L. LAWTON.
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COL. HOGGARD.
E. H. MILLER.
J. L. GERDINE.

* * *

We wish to mention an error which appeared in the October number. The article concerning the Students' Summer Conference conducted by the Y. M. C. A. was said to have been written by Mr. F. M. Brockman, when it was really written by Rev. W. A. Venable. This mistake occurred because the editor was misinformed.

Korean Religious Tract Society.

WE CALL YOUR ATTENTION TO THE FOLLOWING BOOKS WHICH HAVE RECENTLY BEEN RECEIVED WHICH CAN BE SENT BY RETURN POST:—

		Ea. Sen.
Teachers' Training Lessons, by Dr. HAMIL. 쥬일학당교과서	Paper Cover.	20
	Cloth ,,	30
A Companion for Christian Workers. 전도인의동힝ᄒᆞᆯ칙		35
Studies on the Life of Paul. 바울힝적공부		08
Life of Dr. Hall, by Mrs. Dr. HALL. 하락의원ᄉᆞ적		50
Life of Luther, by Dr. J. S. GALE. 노득기교긔략		45
Important purposes of the Parables. 비유요지		12
Illustrations of Christian Truth. 안언거		20
Outlines of Church History. 셩ᄉᆞ촬요		12

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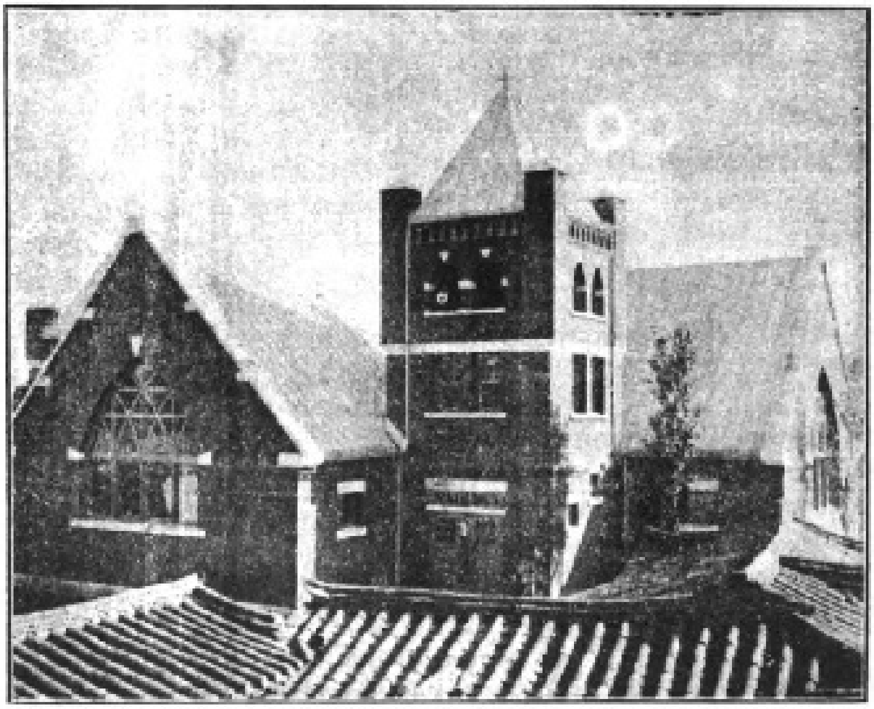

CHONG KYO CHURCH, SEOUL.

SEOUL KOREA

THE KOREA MISSION FIELD

For the Kingdom is the Lord's: and He is the Governor among the nations. PSL. 22:28.

VOL. VII DECEMBER 1, 1910 NO. 12

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NEWS ITEMS.

The Korean Religious Tract Society has secured the services of Mr. G. Bonwick, late of the Salvation Army. The Society has long needed some one who could give his whole attention to its work, and now we hope that it will be more able than before to meet the demands of the rapidly-growing church, as well as provide Christian literature for those who are outside of the pale of the church.

Mr. Bonwick will also act as Business Manager of the General Council's periodicals.

Mr. A. Lawrence of the British Bible Societies, Kobe, has been in Seoul for about two weeks doing Bible work among the Japanese.

Mr. R. Turley, of the British and Foreign Bible Society, Mukden, has been in Seoul for a few days working among the Chinese in the city and vicinity. The Korea Agency of this Society has a Chinese colporteur who is visiting all the Chinese settlements in Korea.

Dr. J. F. Goucher, President of the Woman's College of Baltimore has paid another visit to Seoul.

He is one of the Continuation Committee of the recent World Missionary Conference, and his visit to the East is in the interests of Christian Education in the Mission Field. Dr. F. D. Gamewell of Peking came to Seoul to meet Dr. Goucher and to accompany him to China.

Mr. G. Fred Turner and Mr. H. Hylton, both of Toronto, have come to join the teaching force of the Industrial Department of the Y.M.C.A. Mr. Turner will give his time to wood work, while Mr. Hylton will give his time to machinery.

Dr. I. M. Miller and wife have come to join the M. E. Mission, North. They are located at Yeng Byen, and take the place of Dr. and Mrs. A. H. Norton, recently transferred to Haiju.

The Presbyterian Mission, North, has welcomed two new workers, Rev. Mr. Phillips and Rev. Mr. Hoffman. Both have been assigned to Pyeng Yang.

Rev. F. Patton and Mr. W. Gillanders, representing the Laymen's Missionary Movement in Australia are spending the month of November and part of December in Korea.

Both these gentlemen have had wide experience in student work in Australia, and it was therefore a great pleasure to be able to secure their services to visit some of the schools in Korea and address the students.

In connection with the October Seoul evangelistic campaign, the Church of Japan sent a number of workers to conduct meetings among the Japanese in Korea. Rev. Mr. Ayers and Rev. Mr. Hail were sent by the Presbyterian Church and Rev. Mr. Davison by the Methodist. Meetings were held also in Pyeng Yang, Chemulpo and Taiku.

On November first and second, the Methodist Episcopal Church, North, celebrated the Quarter-Centennial of their work in Korea, with the following programme.

Tuesday, Oct. 1. Chairman, Dr. J. F. GOUCHER.
P.M.
2:00. Devotions, Dr. J. F. Goucher.
2:30. Address, The Personnel of our Mission. C. D. Morris.
3:00. Address, Educational Work. D. A. Bunker.
3:30. Greetings from the Presbyterian Mission.
4:00. Greetings from the Methodist Episcopal Church, South.
4:15. Greetings from the Y.M.C.A. and Others.
4:30. Address, Medical Work. Dr. E D Follwell.
8:00. Lecture by Dr. Goucher to the Community. Impressions from the Edinburgh Conference.
Wednesday, Oct. 2.
A.M.
9:00. Devotional Service, Dr. Gamewell.
9:30. Historical Sketch of the Events of Our Mission. E. M. Cable.
10:00. Address, The Woman's Foreign Missionary Society. Miss L. E. Frey.
10:30. Address, The Korean Preachers. W. C. Swearer.
11:00. Address, Evangelism in Korea. Dr. W. A. Noble.
11:30. First Impressions. Mrs. B. R. Lawton.

On November fourth Miss S. Annie Heron of Seoul was married to Mr. Essen M. Gale of Peking. The next day they left for their new home in Peking.

CHONG KYO CHURCH, SEOUL.

This church had its beginning about twelve years ago as a chapel in connection with the girls' school, which school was under the charge of Mrs. J. P. Campbell. Until three years ago the services were held on the school premises. The attendants were nearly all women and girls as the men had a prejudice against going to services on a girls' school compound.

From the date of removal to the new lot the congregation increased, in spite of the fact that there was no building suitable for service. The need for a new building was pressing, and in building it was not thought wise to build only for the congregation then attending, which numbered about two hundred. Through the aid of the Church Extension Board of the home church and other gifts from friends, we were able to build the present structure which will seat, when its capacity is tested, about fourteen hundred. The building cost nine thousand *yen*. Worship has been conducted in this new church only a few months, and the increase in attendance has been continuous. By exact count at the last Sunday's service there were present five hundred and twenty-three. There is still room for growth, but the attendance is already large enough to give the church the appearance of being comfortably filled.

The building is T shaped and so arranges that curtains hung on wire can divide it into small rooms for Sunday School purposes. It is thus divided into twenty-eight rooms during the study period of the Sunday School, and yet when the curtains are drawn all is in one large auditorium. This is a great assistance in the Sunday School work.

The foundation work of the church was done by Rev. J. R. Moose and Rev. C. G. Hounshell and especially by Mrs. Campbell. Rev. J. L. Gerdine is at present the pastor.

BISHOP TURNER.

The loss that has befallen the community of Seoul in the death of Bishop Turner is impossible to estimate. For fourteen years he has been among us, a genial kindly host, a delightful guest, a firm friend of each and every one alike. As a type of the best and broadest minded Englishman we have seldom, if ever, seen his peer. We mourn his loss as one whose presence meant new hope and relaxation. In the church, in the home, on the tennis court, at the field-sports, at dinner, or on the platform, if Bishop Turner was present the company felt the gladness of it. The personality of the man was of the most loveable, liberal, hopeful type. Great and good was his kind heart and loving spirit. We join with his mission in fullest appreciation of the loss and extend to them our heartfelt sympathy in their hour of bereavement.

Bishop Turner was born in 1862, educated at Marlborough and Oxford, came to Korea in 1896, was consecrated bishop in 1905. He was a

High-Churchman, and yet most liberal in his attitude toward all Christian denominations. This was proven by his acceptance of the presidency of the Y.M.C.A., which he held for a number of years, to the marked benefit of that institution. He lived for Korea and the Koreans quite as much as for his other friends, and was known and loved by the young men of the capital. Through the days to come we shall fancy we hear the echo of his accents and shall often recall the meetings we have had, but his presence will not be here, and the community will long mourn his loss.

J. S. GALE.

THE BEGINNING OF THE SEOUL CAMPAIGN.

DR. H. G. UNDERWOOD.

When at the meeting, last year, of the General Council of Missions working in Korea, it was decided, after prayer and careful consideration, to pray for and aim at a Million Souls for Christ in 1910, every part of the country was considered.

Many of the missionaries both in and out of Seoul had the Capital and its needs much on their hearts, and hardly had the meeting of the Council closed ere, at the call of Dr. Forsythe, a number of the missionaries gathered to pray and plan for the evangelization of this city.

A careful inquiry soon revealed the fact that it was the general consensus of opinion that the Christians of Seoul were not then ready for a big Evangelistic Campaign, and, with reluctance, the plans for last fall were laid aside, with the agreement that we would all be much in prayer for the opening of the coming year.

When spring arrived it still did not seem wise to attempt any general effort, though the individual churches were within their spheres pretty actively at work. The workers and pastors in Seoul were almost agreed upon a summer campaign, but the probable absence of some, and the difficulties of a campaign in the midst of an oriental rainy season decided the missionaries and others to use the summer as a time of special preparation, and to undertake a vigorous campaign in October.

A large and representative Committee was appointed who apportioned the work to be done to Sub-Committees, as follows:

1. For Districting the City.
2. For the Preparation of Special Literature.
3. On Distribution of Literature.
4. Publicity Com.
5. A Hymn Book Com.
6. A Personal Workers Com.
7. A Look-out Com.
8. A Com. on Methods.
9. A Finance Com.
10. A Steering Com.

These Committees went to work; districted the city, printed millions of tracts, arranged for the oversight of the districting, for the training and banding of personal workers, appealed to the outside stations for help in men, prepared and printed a campaign hymn-book, prepared a budget, secured the funds. This was their summer pastime.

Friends in America to whom appeals were made to assist in carrying on this campaign responded most generously.

In the meantime, by way of preparation, the Bible Society called in their colporteurs and saw to it that the Scriptures were offered for sale to every house in Seoul. A systematic canvas was made, so that before the summer was over we knew that not a house had been passed by.

The outside stations responded well with workers, and we began this month assured that God had great things in store for us.

Some were through sickness detained from active work, but others were on hand to work with a will, and God's spirit was manifested.

REV. J. L. GERDINE WRITES:

At the four churches of the Methodist Episcopal Church about 750 expressed their intention of becoming Christians during the recent campaign. The greater part of these have not continued to attend, but enough of the number have been sincere to make a very noticeable difference in the size of each congregation. At our largest church we have an increase of about one-third over the former attendance. This has necessitated the reorganization of the Sunday School in order to provide classes for the large number of new scholars. In two of the three smaller churches the attendance has been practically doubled, necessitating a like increase in Sunday School classes.

Another result of the services is the bringing in of a number of new believers in a section too remote from any church to expect them to attend. The need is now being met by a rented chapel and this will doubtless result in a new organization.

Our work is on a broader plane than ever before.

HOW THE WORK WAS CARRIED ON AT THE SOUTH GATE.

Our new church being in process of erection we met all summer under a canvass tent. One week before the campaign opened we had nightly prayer meetings in this tent. They were well attended, and the spirit shown was fervent and sincere, and many earnest prayers were offered for the success of the coming meetings.

After the opening of the campaign all the workers met each morning at nine o'clock for a preparatory service before the day's work. Our district had been assigned to us by the General Committee, and this was subdivided, each worker being given his special district to visit that day. Special tracts had been prepared, and each day of the week tracts of different colors were furnished to the workers for distribution.

It was inspiring to see with what eagerness they came ready to go out and preach all day, and then the next day to hear the reports as to how they had been received. We met each night at 7.30, and at this meeting there was a committee to receive the new comers and give them a hearty welcome and also to find a seat for them where they could see and hear well.

At every meeting an invitation was given to decide for Christ, and every day decisions were made. One night fourteen men from one of the nearby villages stood up, besides a number of others. One night 43 arose.

We had cards for names and addresses, and each night the new people were approached personally and the names and addresses of those who made a decision were sent up to the leader.

The third week was cold and windy, so we were forced to abandon the tent and meet in the dispensary. This caused a dropping off in the attendance, as the unbelieving Korean did not care to come to a foreign medicine room. The last week the meetings were held in the new unfinished church. At first mats were spread and we sat on the ground, but the floors were soon in, and by having the workers come early and clear away the debris left by the carpenters, we were more comfortable than in the small rooms of the dispensary.

During one week the workers met for a daybreak prayer meeting, and from 16 to 20 were present at each one.

It was surprising to many of us to see the zeal keep up as it did during a whole month of so many meetings added to the daily house to house visitation.

The last week the workers met together, and having brought the lists of new believers they divided them according to their respective villages and neighborhoods. Each worker was given a list of those who had signed cards in the villages he or she had visited, in order that the new believers might be looked after, especially those who were not attending well.

In some places whole families became Christians. In two places there were 8 in the family, and all decided at once. Some women who gave in their names said they meant to come again and they really wanted to believe but their husbands had forbidden them to come. Our people are busy now every day visiting those in this list. Our new church is almost finished and we have now a congregation of about 350.

MRS. O. R. AVISON.

SOME FEATURES OF INTEREST IN THE SEOUL CAMPAIGN.

It was found when the campaign opened that the Korean workers were far ahead of the foreigners in zeal for the effort. While much of this can be explained by the fact that they had but the one thing to do, still it spoke largely of their ardor to honor the Master. In the main their efforts in visiting from house to house and individual appeals were carried on with discretion and remarkable discrimination.

Multitudes signed cards indicating their desire to become Christians. While they are not reckoned among the number added to our Church following yet they form a splendid body of people for steady evangelistic efforts during the months to come. Our native pastors are applying their efforts to the salvation of this great body of people.

The advance the Korean pastor made in his knowledge of this kind of revival work was gratifying On previous occasions when an appeal had been made to the congregation and an enquirer had come forward the pastor secured some promises from him to reform, to attend Church, and to study the Word, but during these meetings he learned to expect the conversion of the enquirer then and there. The appeal made at the close of the sermon was often made to the congregation with irrisistible power.

At one of the meetings in the Mead Memorial Church the pastor arose and stated that he would only address the unbelievers and if others wished to listen they might do so. " I want to give you an illustration," he said, " do you know what an illustration is? There once lived a man with his wife and only son. The lad grew from his mother's arms till he could walk about the place and note the different things of interest about the home, and learned to love them all. But he loved most of all the faces of his father and his mother. One day the lad wandered down the streets of the city, and was lost and no amount of searching could find him. The farther the boy walked the farther he wandered from home till at last a stranger found him sobbing by the road side and took him to his own home. The man liked the appearance of the lad and resolved to win his love and bring him up as his own. He brought in play things of gay colors and spread them before the eyes of the boy and enticed him with all the arts he had, but he replied with only sobs for his mother and home. At last, however, as time came to aid forgetfulness, the lad cried no more and played with his bright toys. But how about the parents, did they forget? Ah no, the searching and waiting were heart breaking. A long period passed, then, one day the lad wandered through the town and by accident stopped before his old home, but he did not recognize it, even the memory of his father's face was gone. As he was about to turn and idle past the place the door of the house swung open, there was a moments breathless bustle within, then the father hatless and coatless rushed down the steps and seized the lad in his arms and carried him back into the house and smothered him with carresses, crying out ' My son, Oh my son ! "

When the narrator had reached the point in the tale where the father rushed down the steps to recover his lost son, he ran down the pulpit steps and picking up a small boy carried him to the pulpit platform with many expressions of delight.

"Now," said the pastor, letting the lad slide down to his side and turning upon his congregation with startling energy, "Do you know what that means? You are lost and have forgotten even your father's face. To-day you have wandered back to his house. And he would enfold you with carresses. Will you come to him? Every one of you who will come back to him to-night rise and stand on your feet."

Thirty-eight men and women immediately arose and were lead to adjoining rooms for prayer and instruction.

This is an illustration of the tact our pastors have learned in presenting the Gospel to people who have never known our Lord.

A scene of great interest occurred among the workers at one of the morning meetings composed of representatives from the two Methodist Bodies. The leader had given a short address and asked all to bow in prayer. Some one began to lead when the whole company broke down in sobs, and in much tears and distress confessed their coldness of heart. The next morning was a time of rejoicing, many of them had been victorious.

W. A. NOBLE.

FIRST IMPRESSIONS AND FIRST WORK.

It seemed strange to come to Seoul at this time of the intensive campaign for souls, and not be able to have an active part in it; to come from a Christian country to these many women who do not know the joy of Jesus' love, and not to be able to tell them one word of the way of salvation. Of course one ought not to forget that intercession is service; but with these pathetic, eager faces all about one, one feels lost in a world of opportunity.

You can imagine my joy when, at one of the evening services, a dear old woman came to me and asked if I would not like to go with her on the following day, as she went from house to house preaching. I accepted the invitation with great eagerness, for I had already expressed such a desire and had been out calling with some of the missionaries. While she did all the preaching, I tried to serve as her stanch supporter. If you have ever lived with a people whose language you do not understand, you will realize the joy of being able to smile and nod assent when you catch a familiar word now and then. The love of Jesus shining thru the eyes of a new missionary, who has no other means of communication, is a sermon in itself.

In all the homes we were most hospitably received. In some they listened patiently while the message was being given, and then proceeded to make excuses for not wishing to believe or to go to church. They were the same excuses that are in vogue the world over. They either had to take care of the house or else they had no one to go with. Some could not read, and thought that that was reason enough, but my companion hastened to assure them that they could hear the message and that it was a matter of the heart and not of the eyes, after all. Altho at times there seemed to be little response, still the seed was sown and we had God's promise that He would give the increase.

In other places they were just longing to have some one come to teach them the truth. They dropped their sewing and listened intently to all that was said, and were ready to come to church to hear more. How sweet to kneel down with the Bible woman in those homes and pray that their longing hearts be filled with the knowledge and love of God. Becoming a Christian here in Korea is a very different matter from what it is at home. There the majority know something about what it means to be a Christian and it is only necessary to persuade them to put their knowledge into practice. Here the people are like children and have to be carefully trained in the rudiments of the faith.

It was an infinitesimally small part that I had in the Campaign but it is easy to imagine that I was happy, when, on Sunday night, following our visits, the Bible woman came to me with her face radiant and said that four of the women to whom we had preached had come to church that night.

MARGO LEE LEWIS.

NOTES FROM STATIONS.

Dr. H. C. Whiting writes from Chai Ryung: The third day after our arrival (return from Seoul), cholera broke out and for two weeks I was on the jump. Then came a week when I was trying to catch up, there the work connected with the campaign came, and now we are in the rush of meetings. Morning prayers from 5 to 5.30 a.m. Community prayers at 8. My work in the mornings is as usual, seeing the sick and working on preparation for classes. The other men are busy at the church until 12. At 1.30 a prayer meeting is held in each of the 10 districts of the city, and then the work of calling on every house begins. I usually get in about 2 hours of that work. Then comes the evening meeting. The best meeting of the day is the early prayer meeting. To it more of the city Christians go than to any other meeting. Mr. Swallen will be here until Monday. We are anticipating a great blessing. Please do not forget us in your prayers. We need so much, for we are such poor sticks and the times are demanding men on fire with "His Spirit." The church here is cold and must be quickened and the process is not "man's plans" but only the kindling of the Holy Ghost.

SYEN CHUN.

Extract from personal report of Rev. Geo. S. McCune:

Returning from Pyeng Yang Tuesday, I arranged for the opening exercises of the Academy the following day. Sixty-three young men have matriculated in the second year class and twelve in the first year. Five or six of the second year's will drop into the first after another test in a week or so. The total enrolment is 131. Recitations began in full Thursday. The days and nights have been spent in arranging for the poor boys who cannot get an education unless they have assistance of some kind.

Dr. Sharrocks has worked indefatigably, trying to get the dormitories ready. Sixty-six students are now happily located there and the rest are clamoring to get in. Most of the students are grouped in families of four. They have one room and one fire place, and a rice or millet pot, bowls, spoons, dishes, chop-sticks, etc. are loaned to them. They supply their own fire-wood, oil and food. By buying grain and fire-wood in quantity and by buying and pickling the turnips and cabbage in quantity and then selling the same to students at the present price, we help the students to pass the winter at a minimum expense, which is: millet 1.10 *yen*, pickle .25, fire-wood and coal oil .75. Beside this there is a charge of 70 *sen* for tuition, and incidentals will probably amount to 20 *sen*, which gives a total of 3 *yen*. There are thirty-five students who cannot get an education even at this low figure. Seventeen of these can get as much as 1.50 *yen* from home besides clothing. The following I have arranged for. The Janitor of Recitation Hall and Dormitories will be on a salary of 12 *yen* per month with which he is to keep three boys, one for morning work and one for afternoon work in Academy Building and the third to help keep the grounds clean, to keep the dormitory in order, and to assist at the Academy. These students will assist in farming in the spring Six students are to work at mat making. They are to pay for the material themselves and to be at no expense to the school, except that later we must plan a place for them to work in. Three are assisting in the primary schools. Four are working at our house, daily, now, but in the future only for ten or twelve days each month for each boy. Mr. Roberts is helping a cripple boy some, and has promised some assistance to Kim Nung Su who will move in to Syen Chun in order to give his son, brother-in law, and four other boys an education. Mrs. Roberts is using one boy as a teacher and I am using one for assistance in secretarial work.

There are some ten boys to be provided for, say each ten days' work per month. What to do for them I do not know. Some thirty students, old and new, besides these have been turned away or told not to come. They long for an education just as we did. They are with two exceptions good students and even these two are plodders.

REPORT PRESENTED BY MISS GERTRUDE E. SNAVELY TO THE ANNUAL CONFERENCE.

My first trip this year was a four week's itinerary over the east Haiju, Yunan and Pakchun circuits. The first two weeks Miss Taylor of the Presbyterian mission kindly accompanied me, at this time gaining her first glimpse of country work. Fifty-six groups, including both Methodist and Presbyterian churches, were visited during the month, and 1,292 *li* (430 miles) traveled mostly by chair. It was my first trip after the division of territory, and the beautiful spirit with which the Presbyterian Christians welcomed me everywhere was indeed refreshing. At one place, the leader's appreciation of our visit found expression in tears of gratitude.

One day as I was riding in my chair through a heathen village, the people flocked about me for their first view of a foreigner. My coolies stopped while Mrs. Penn-Lewis' leaflets, "The Word of the Cross" were distributed. A large crowd of fine looking Koreans, mostly high class, listened very earnestly while I spoke to them as the Holy Spirit led. Upon leaving, three women and some children followed. After crossing a small hill they overtook us and pressed into my hands a nice lot of large chestnuts, saying they wanted to hear more about Jesus. I stopped and taught them again, ending in prayer together on the hill side. I asked the native preacher and Bible woman to visit the place and learned from them several months later that not only had these women been faithful, but some of the men also believed.

I returned from this trip just before Thanksgiving, and after a short visit to Kangwha island, went back to Haiju before Christmas. This year, for the first time, foreigners participated with the native Christians of Haiju in celebrating the birth of Christ. The church there has a seating capacity of only 500, but 1,500 gathered to hear the old, old story of GOD's love. The doors and windows were thrown open and two-thirds of the congregation sat outside in the cold, warming their hands occasionally by a large bonfire. The Christmas tree, trimmed with decorations sent by friends from America, was very much enjoyed by the people.

New Year was opened by teaching the leaders of the Haiju circuit, "A Million Souls for Jesus," the song which came as an inspiration to Mr. Robert Harkness upon hearing the watchword of Korea missionaries for the year. The chorus, ringing out into the midnight clear, as a prayer and a call to work, was indeed very thrilling.

"A million souls for Jesus!
Lord, grant our hearts' desire!
A million souls for Jesus!
Lord, spread the gospel fire."

During the winter and early spring, seven Bible classes of about a week's duration each were held, with a total enrollment of 475 women. The smallest class was 30, and the largest 142. The women gathered in from surrounding villages thus extending the influence over a large territory. New inspiration, life and strength came to many longing hearts through the teaching of some recently translated songs, "A Million Souls for Jesus," "Pray Through," and "He will hold me fast" Every morning in response to roll call verses of Scripture were repeated from memory. In each of the classes the Bible lesson was an introductory study to the books of the New Testament.

One morning I was aroused at five o'clock by voices of women and children in the next room. Upon listening more closely, I found they were studying their memory verses and the Scripture lesson for that day. Studying aloud is an Eastern custom. I asked the Bible woman whether they were always in the habit of rising so early. "No," she replied, "they arose early to study." One little girl only six years old had her verses perfectly memorized. In one class some of the old women cried because they were not able to read the precious Word themselves, and in almost every class the women cried when I left, saying their souls had been awakened and they wanted to study longer. The Holy Spirit was present in mighty power. Many of the Christian women while praying confessed their sins in agony and tears. Many heathen women also coming into the classes out of curiosity attracted by the baby organ, were happily converted before leaving. What greater joy is there than that of seeing souls through the power of the Spirit born into the kingdom of GOD and feeding upon the Bread of Heaven. It is wonderful to see the new light in their faces as the Truth dawns into their hearts At the close of every afternoon session, volunteer workers from the class preached to the heathen in the village and in this way many were brought into the Fold.

EXTRACT FROM REPORT OF E. D. FOLLWELL, M.D.

PYENG YANG.

Hospital.—We have had fifty-two patients during the year. A large number of dispensary patients should have been in the hospital if the condition of our wards had warranted it. Only the most necessary cases were admitted, the rest remained in native inns near by and made daily attendance for treatment at the dispensary. All these cases were surgical; good results obtained in all but three of them, several lives saved and we believe some had their hearts turned to the one true God. As far as I am aware only one patient returned evil for good, and all my native friends say he was not a real Korean. The patient received a severe injury in the forehead. The wound become infected, fever and delirium set in, which, without operative interference, would have cost the man his life. We cared for him three weeks, and he was so thankful for the kindness received that the shock of parting from us was too great, and he left for home without paying his account or even bidding us farewell.

Operations.—I cannot report any great operations performed, or wonderful feats in surgery, and very few "major" operations. We have tried to do the daily task that fell to our lot. We have performed operations during the year for the relief of mastoid disease, cataract, hair lips, and fistulae of various kinds; have removed cysts and tumors, floating cartilages, and nasal polypi; opened deep abscesses, and lachrymal abscesses; extracted bullets from various regions of the body, reduced dislocations, treated fractures, amputated fingers and toes, relieved many severely infected hands and feet, extracted needles from hands and knees, excised diseased bone, sutured lacerated wounds of the scalp and other parts of the body, besides relieving many other minor conditions surgically. When I think of the present meagre medical plant I can only wonder, and be grateful for as good results as we have obtained.

Out Calls.—Three hundred and thirty-seven out calls have been made either by my assistant, Mr. Kim, or myself. These cases take much time; but it is a way that permits the medical missionary to get into close touch with the people and become one with them, as is the privilege of no other missionary. I have always been treated with every courtesy in making these visits, and the opportunities for showing the spirit of the Great Physician are nearly equal to those we have with our ward patients. Much more should be done by the medical missionary than is being done along this line. The evangelist should follow in our train and gather into the church many that otherwise would be lost.

One morning on my way to the dispensary, a woman with her three months old baby on her back, met me. Said she, "I went to see you for baby's sake but you weren't at the hospital. Please come in and see the little one, she is very ill." Together we went to the house where I found that the woman's husband was far from home on business and could not be reached. Tenderly the mother laid the sick one on the warm floor, and uncovering her I saw she was suffering from broncho-pneumonia. "The sickness commenced four days ago," said the mother, "with a cold and fever, and the babe wouldn't eat, and after awhile the breathing began to be fast and difficult, until now she is very ill. And do you know, doctor, my husband has been away twice before, when our two last little ones died and from the same sickness as this one. You know we have had ten children and only four are left and it looks as if very soon another one will have crossed the river. All six have died in this very house. Oh! please help me and save the babe." Then the tears began to flow down her cheeks and after trying as best I could to comfort her, I left promising to give what aid I could to the little one. The next night the babe went to that land of pure delight, where everlasting spring abides and never withering flowers.

Evangelistic.—Our aim daily has been to try and so live the spirit of the Master through our words and deeds that all the work may truly be evangelistic, and thus advance His Kingdom in this land until He shall reign supreme. Myeng Ho has been faithful in presenting the Gospel truth to those whom he has met in his work as dispensary evangelist. Over 3,000 patients, besides accompanying friends, not belonging to any church, have had the Seed sown in their hearts, which we trust will bring forth fruit in due season. Myeng Ho has also visited many homes of patients living in the city, and several of these have later joined the church. We are not able to put into figures how many full members and probationers have been the result of our medical work. We care not. Our aim has been to do the will of Him who sent us.

The year has been full of work, and if we have had any success it has been due in part to the faithful effort of our medical native assistants.

Statistics.—Dispensary :	New patients	8,103
	Registered returns	5,130
	Total treatments at dispensary	13,233
Hospital :	In patients	52
	Operations by Dr. Follwell	116
	" " Mr. Kim	98

EXTRACT FROM THE ANNUAL REPORT OF REV. C. D. MORRIS.

YENG BYEN DISTRICT.

The work on the Yeng Byen District during the past year cannot be regarded as very satisfactory; many plans could not be carried out, and so much time had to be given to overseeing the construction of the new building and to special work outside the district, that a large part of the field could be visited only once. It is more profitable, however, to speak on what has been accomplished rather than on what had to be left undone.

The final adjustment of the territorial division between the Presbyterian Missions and ourselves did not affect the Yeng Byen District very much, as almost all the territory had previously been delimited. The territory in North Pyeng-an Do is all in block; but in South Pyeng-an Do it was impossible to arrange for such a compact block, nevertheless it is all clearly delimited and connects with the work of the Methodist Episcopal Church, South, across the border of Ham-keung Do. The Southern Methodist work connects with ours again in Kang-won Do, and gives such continuous territory that a man could leave the northern boundary of Heui Chyun, over 250 *li* north-east of Yeng Byen, and travel south of Kongju to the border of Chulla Do without having to go through non-Methodist territory for a distance of more than twenty-five *li*. According to the late census the district has a population of considerably over two hundred thousand people; and our most distant church is three hundred and seventy *li*, or about one hundred ten miles from Yeng Byen City. Our people are a sturdy folk, and the young men who are entering our ministry from these mountain regions give large promise of usefulness. One of our tried men comes up for admission this year, and he will have many successors in the years to come. This district, in many ways the humblest in our Israel, seems to be destined to have a large share in the supplying of the ministry for our Korean church.

The Yeng Byen circuit consists of the large county of Yeng Byen with its almost sixty thousand people, and a part of Kai Chuyn County. It is still largely unevangelized. Two of its most important markets, Kai-pyung and Ku-tang, have lately been opened. Unsan circuit has a good report this year. There is now a vigorous church in the county seat; and this wicked town, that seemed so hopeless, has at last surrendered. Some of the most influential people of the town are among our faithful believers. The Puk Chin Church still remains the banner church of the district in self-support. In Tai Chyun we have a growing church in a populous region. The church building in the county seat was completed and cleared of debt since last conference.

The pastor of the large Heoi Chyun circuit is the man who comes up for admission on trial, and for ordination to deacon's orders. He was one of the first believers in all that territosy, and during all the years since has always proved himself faithful. Notwithstanding the extent of this country all the groups are visited regularly, and I have never seen the work there so hopeful as now.

NOTES ON THE CAMPAIGN AMONG THE JAPANESE.

As the special evangelistic meetings among the Japanese in Seoul, Yong San, and Chemulpo are still going on, it is difficult as yet to sum up definite results.

The meetings in the Methodist and Congregational churches began about the same time as the Korean campaign.

As the Presbyterian Synod of Japan was in session early in October, it was impossible for the missionaries and Japanese pastors assigned to help us, to reach Seoul before the middle of the month. The Christians in these places met every night for a week preceeding the campaign to pray for God's special blessing. All seemed deeply in earnest, and many fervent prayers were offered. Ten thousand circulars were printed and widely distributed by the Christians throughout the city of Seoul. Five thousand were likewise distributed around Yong San.

The meetings for the first two nights were held in large halls and were well attended, the audience listening with interest to the simple presentation of the Gospel message. Since then, the meetings have been held every night in the churches. Our church buildings are not large, nor in very public localities, yet, they have been filled night after night with an attentive audience, while many have not missed a night since the meetings began. There have been two and sometimes three talks given each evening. The subjects have been arranged to lead up to a definite climax, namely, Conversion, Faith, Prayer, Christian Life, etc.

The Christians have, on the whole, been very faithful in assisting not only during the meetings but in giving out invitations and bringing friends, and helping friends to make definite decisions by leading them to sign cards.

Besides the meetings every night, special meetings have been held every morning from ten to twelve, for the past week, for women preparing for baptism. In the church here in Seoul, these women have come daily, with Bible and note-books and gained much knowledge about the Way as well as spiritual inspiration. One of the Christian women has acted as leader and one of the visiting pastors has given the address of the day. The last few minutes have been devoted to prayer, and some have lifted their voices to God for the first time in public.

Among the number who have signed cards are those who have been under instruction in one or another of the six classes held weekly in different sections of the city. Others are, of course, new ones expressing the first desire to become believers. Regular classes for these people will begin as soon as these special meetings close, as they will by the end of October.

The missionaries and Japanese pastors who came over to help us, have entered most earnestly into the spirit of the campaign, and have, without exception, given pure, simple Gospel sermons in a most direct earnest way, leading their hearers to definite decisions.

The force will be divided the first of November, one going north, two west, two to Taiku and Fusan. These men with Mr. Curtis and the other local workers will continue meetings for ten days or two weeks longer.

We thank God that His power is being manifested so marvellously in Korea at this time among the Japanese as well as the Koreans. Our prayer is that the work may go on and on, hand in hand, until both peoples shall become the children of the one God and Father in Heaven!

IDA R. LUTHER.

A MONTH IN SOUTH KYUNGSANG-DO.

The Fusan express darted through two small tunnels, very close together, and then in a few moments ran out, with a tremendous roar, upon a long, thirty-two-span, steel-girder bridge. Off to the north-west, just across the stream from the station we were approaching, stood out the immense military pavilion of Milyang. The city is nested in the forks of this little Namchun River, which shows signs of becoming a mammoth stream in the rainy seasons. The city wall encloses two small hills that slope together towards the south-west. Half the houses seem outside the West Gate. With the beautiful stream running in front of the South Gate, broad valleys from the north and from the east joining in a plain to the south-west, the great pavilion and pine covered hills, the 776 houses of Milyang join to make a beautiful little city.

The helpers and colporteurs were gathered in the Rest House to have the monthly conference, to report the months' work, to settle salaries, and plan for the work to come. We decided to invite one or two officers from each group to gather with the helpers, for Oct. 29th, to Milyang for evangelistic meetings. Then we all scattered to do the church work till that date.

Mr. Rodger Winn and I visited most of the groups in two helpers' circuits, lying in the valley of the Naktong River between Fusan and Masampo. There were church officers to discipline, people to examine for baptism, many sermons to preach, and it was a busy, three-weeks, itineration. The Kim Hai Church was the largest we visited and had the most work awaiting us. They had church schools, the first we had found in either of the circuits. They have more believers than can crowd into the 14 *kan* church, so we had to spread mats in the yard. We baptized 39 at the last meeting and helped raise 250 *yen* as a foundation for a fund to build a new church. As a whole the churches were in surprisingly good spirit and condition. Day after day we climbed the highest mountain peaks and the vision before us was always one of beauty, and multitudes of villages of probably the most densely populated district of all Korea thrilled our hearts as we talked of the great church work of the days to come. It is a wonderful field with incalculable possibilities. Already over 90 groups in the American mission section form a work that would be a marvel any where else outside of Korea. There is enough work in the section for three men to handle as it is, and any future development will require more workers. There are no ordained Korean pastors, the Korean leaders are weak, the Christians are ignorant, no schools have been started to any extent except in the Port of Fusan. The whole work gives one the impression of a rapidly accumulating mass of dead weight that has but a small vitality within and must be lifted from without. It offers a great burden of work and will not show the voluntary aggressive spirit of the north for days to come. But every one seems as sincerely eager to press forward as they know how. The vision of Pyeng Yong and Syen Chyun is in their hearts and they are saying "we can do it too." And perhaps they will outdo the north before many years are gone.

On the 29th of Oct. we returned to Milyang and the men gathered by scores from all the district. The new Milyang Church has no tiles on its roof and no mud in its walls but we put mats above and spread straw and mats below and the meetings began.

It was market day and 150 preachers simply took the market by storm. We were not expecting to hold a service that night, but the crowd gathered, and we could not help it. Sunday all rested till late in the afternoon when many went out to invite friends in for the night meeting. A good meeting resulted with several decisions for Christ. Monday every house in town was visited twice and the night meeting was attended by about 600, and a very fine spirit was shown with more decisions. Mr. Bruen was there, Pastor Chew of Pyeng Yang and Helper Yun of Chai Ryung, besides the four Winns and Miss Doris of Fusan. My presence seemed unnecessary and so I cut short a very happy month's work in the midst of very promising meetings and bade farewell to the busiest and happiest itinerating party imaginable. H. E. BLAIR.

COMMISSIONING OF SALVATION ARMY CADETS.

Staff-Captain Crispin writes:—For eight months we have had twenty-two Cadets resident at our Training College outside the West Gate, Seoul. On Monday, October 3rd, they received their commissions as Officers at a special meeting in the Ya Choo Kai Hall, led by Colonel Hoggard, and were appointed as Lieutenants to various country districts.

During the time they have been in Training they have received instruction in various subjects, including Biblical History and Doctrines, Salvation Army Regulations and other general subjects, with a view to equipping them for the great work which lay before them, and enabling them to be " workmen who need not be ashamed; rightly dividing the word of truth "

We are indeed grateful to God for the additional helpers provided by the appointment of these Officers. The opportunity before them is a vast one, the need is great, and we are hoping that the Kingdom of God in Korea will be extended as a result of the consecration of these men. They went into their appointments with a determination to render whole-hearted service to God, and already reports are at hand that they are working in the right spirit and winning souls for our Master.

Already many other Koreans are ready to enter the Training College for the next session, which will commence on January 1, 1911.

BRINGING ONE.

In the First Methodist Episcopal Sunday School, of Salt Lake City, I was very much surprised to find a small class of Korean young men. That morning a member of the class had brought with him a small American boy. The superintendent, coming around, asked how this boy came to be in that class. The Korean said he was the son of the man for whom he worked, and as he did not go to Sunday School he had asked the father if he might not bring the little boy with him, which he did. An American boy, in America, brought to Sunday School by a Korean, and that boy the only new scholar in that school that day! I did not need to go far for a text when they called on me to address the school on our work in Korea. This "bringing one" has become such a part of our work in Korea that very seldom is a person baptized until he has brought at least one into the Kingdom.—Jno. E. Moore in *Epworth Herald.*

700 HELP TO MAKE IT 2800.

Dear Friends:

The KOREA MISSION FIELD is the only English publication which gives the news of the Korea mission work with an intelligent understanding both of the work and of those interested in the homeland. Its name indicates its character for it tells all the mission news every month and is designed to assist both those who are in the work itself and those who are at home and are supporting the work. The present subscription list is altogether too small for a paper of its character. Its 700 subscribers ought to become 2,800 and that immediately. If you are not subscriber, please send us your name for a sample copy and subscription, and not only that but assist us furthermore by sending us the names of 50 or more of your friends who ought to be interested in Korea's grand propaganda. The church ought to know about the great movement on foot here to win a million to Christ this year, and it ought to be aroused to have a part in the accomplishment of our watchword, "A MILLION FOR CHRIST IN KOREA THIS YEAR." We will send them sample copies of the paper in order to interest them.

In a letter just received the following statement was made which represents not one but many expressions of appreciation of the improvements recently made in the publication: "I thoroughly enjoy reading the Korea Mission Field. It is the best paper I have ever chanced to read from any of our mission fields." Now I want to make these pages carry their messages to the homes of the scores of friends of our work. Wont you help by sending your subscription and the names of some 50 or more of your friends. The sample copy will do the rest. But always remember to pray for the work and make real our grand watchword.

Sincerely yours in His Service,

R. O. REINER,

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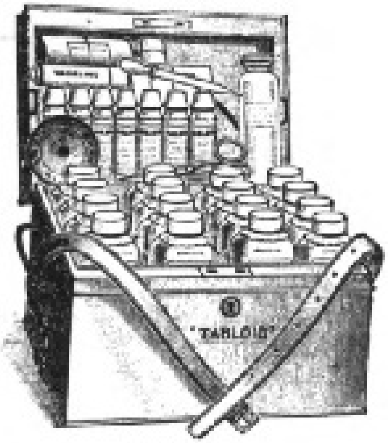

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